

# MOODY BIBLE INSTITUTE MONTHLY

Volume XXIII

May, 1923

Number 9



*Conference Grounds at Cedar Lake, Ind., where the Moody Bible Institute will hold a conference, July 29-August 12.*

*An inviting bit of scenery at Cedar Lake.*



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## "A Sower Went Forth to Sow"

In the parable Jesus told how some of the seed fell by the wayside and some in stony places, but he emphasized that the seed which fell in the good ground brought forth fruit manyfold.

It is not a parable, but a fact, that The Moody Bible Institute is sending out hundreds of sowers each year. The seed which they are taught to sow is the Word of God which He has promised will not return unto Him void.

As we look out upon Russia starving and suffering, seething with political unrest and upon Africa, India, China and many other nations bound by chains of superstition we join with Isaiah in saying "How beautiful, upon the

mountains, are the feet of him that bringeth good tidings, that publisheth peace." Yet, "how shall they hear without a preacher and how shall they preach except they be sent?"

It is not a lack of volunteers that is keeping those who are lost from hearing the glad tidings but it is a lack of faithful stewards who will meet the cost of training them.

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staff and the volunteers in training ready to go forth to sow. We invite your cooperation either through an outright gift or an investment in a Life Annuity Contract. *Address:*

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# Moody Bible Monthly

MAY, 1923

## EDITORIAL NOTES

### Church Collects

#### Ascension Day (May 10)

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

\* \* \*

#### Sunday After Ascension Day

O God, the King of glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

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#### Whit-Sunday (May 20)

O God, Who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*

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Ascension Day and Whit-Sunday both coming in this month according to the ecclesiastical calendar, offers a special occasion to pastors to indoctrinate their

**This Issue** people in the great and vital truths associated with those events in the church's history which these two days commemorate. We trust that the pages of this issue, both the larger contributions, and the briefer ones in the Sermon and Scrap-book Department, may furnish aid and suggestion in that direction. Remember that the great need of this day in our church life is a teaching ministry.

Next to these doctrinal contributions, one to which we would call special attention, is that entitled: "South Dakota on Material versus Spiritual Values." Taken in connection with what we have said editorially under the title, "Will Christian Tax Payers Stand For This?" it ought to awaken the deepest interest of our readers along the line of Christian citizenship. We do not remember a piece of proposed legislation in any state

which equals the "Concurrent Resolution" therein referred to in its view of moral and spiritual conditions affecting the home, the school and society. We beg our ministerial readers to give attention to it and to speak of it to their people. The enemy is certainly coming in upon us as a flood, and we are gone "if the Spirit of the Lord shall not lift up a standard against him" (Isa. 59:19).

\* \* \*

It is truly wonderful the hold a mother has upon the faith of her children. God has so ordained it, and happy the mother who knows what the true faith is, and who is faithful in transmitting it to her offspring.

**For Mother's Day** We are minded to say this just now because of our recent reading of *My Memories of Eighty Years*, by Chauncey M. Depew.

This eminent man, although still living in his eighty-seventh or eighty-eighth year, may not be very well known to some of our younger readers. He is a New York lawyer, who for the larger part of his life was adviser to the Vanderbilts, beginning with the old Commodore himself. He was also a great political campaigner, an orator of international reputation, one of the most famous after dinner speakers, and a statesman too, for he represented his state in the United States senate for two terms, and was once offered the portfolio of Secretary of State by a Republican president.

His book is filled with interesting and amusing anecdotes about the speeches he made and those to which he listened, the great dinners at which he was a guest, and the distinguished people he met at home and abroad. But running throughout the whole like a silken thread in the pattern of his life, is the memory and influence of his mother's faith, who seems to have been a Calvinistic Presbyterian of the old school.

A single illustration follows. Recalling the meeting of a society which prided itself upon its absence of narrowness and its freedom of thought and discussion, he says:

"The speakers were most critical of all that is generally accepted and believed. Professor John Fiske, the historian, was the most famous man present, and very critical of the Bible. My good mother had brought me up on the Bible and instilled in me the deepest reverence for the good book. The criticism of the professor stirred me to a rejoinder. I, of course, was in no way equal to meeting him, with his vast erudition and scholarly accomplishments. I could only give

what the Bible critic would regard as valueless, a sledge-hammer expression of faith. Somebody took the speech down. Doctor John Hall, the famous preacher and for many years pastor of the Fifth Avenue Presbyterian Church, told me that the Bible and the church societies in England had put the speech into a leaflet and were distributing many millions of them in the British Isles."

Mr. Depew closes his volume of over four hundred pages with this reminiscence:

"Life has had for me immeasurable charms. I recognize at all times that there has been granted to me the loving care and guidance of God. My sorrows have been alleviated and lost their acuteness from a firm belief in closer reunion in eternity. My misfortunes, disappointments, and losses have been met and overcome by abundant proof of my mother's faith and teaching that they were the discipline of Providence for my own good, and if met in that spirit and with redoubled effort to redeem the apparent tragedy, they would prove to be blessings. Such has been the case."

\* \* \*

Mrs. Forbes Robertson Hale has said the truest thing on the "flapper" which we have heard. In a recent address in

Chicago she declared that the **Mothers** flapper was a victim of **to** "dope," administered by parents, by current authors, by motion picture actresses, by window-trimmers and all the rest. Wherever the young girl goes today she is urged to turn into a flapper. Every magazine cover portrays a girl dressed in the prevailing mode and "made up within an inch of her ears." When she opens it to the advertisements she is urged to have the bloom of youth at so much a box. In the shopping district she is urged to throw away the shoes that fit her feet and buy strange looking things with high heels.

The antidote to all this, Mrs. Hale believes, is grandmothers, and baby brothers and sisters to read aloud to, healthful exercise, and a holding back rather than a pushing forward socially. Where are grandmothers these days, and where are baby brothers and sisters?

However, the mother is chiefly to blame, this practical woman thinks. Let her boycott from her parties the girls who rouge, who paint, who wear the wrong sort of clothes, and it would not be long till "everybody" would cease to do these things and mothers once more would have control of their offspring. To all of which we say, "Amen."



With sincere sorrow and disappointment we have read Dr. Thomas' contribution on another page relating to Dr.

**Dr. Jowett's Defection** Jowett. And we believe the same feelings were experienced by him as he wrote it.

And yet we were not suddenly surprised for when Dr. Jowett occupied the pulpit of the Fifth Avenue Presbyterian Church in New York, he never was entirely to be relied upon as an expounder of the truth.

Like Dr. Thomas, we were often impressed and helped by his felicitous presentation of certain passages of Scripture, some of his sermons have appeared in our pages, but he preserved an ominous silence, we sometimes thought, on the topics which would bring him into conflict with the critical school. We have known him to approach such topics, but only to leave a question mark in our minds.

We now have light upon a manifesto to Dr. Jowett which appeared in the *British Weekly* last autumn, and which, somehow we could not understand at the time.

He was urging a reformation of the world to be brought about by a confederation of all the churches, the non-conformists, as they are called in England, the Anglican, and the Roman Catholic. "The Pope is a man of liberal instincts, let an appeal be made to him," he entreated. "Let them rise in their sanctuaries," said he, "and in some simple form of words assert their witness to the ethical ideals of their faith, and their determination to have peace on earth and good will among men!"

Poor man! We sympathize with his distress at world conditions, but is he so childish as to think that they can be changed by words like these? What does the world care for such a "witness to ethical ideals"?

And the perversion he made of the angels' song! Man's "determination to have peace and good-will," forsooth! If the dynamic of the cross which Dr. Jowett once preached will not bring that, shall it be brought to pass by our rising in our sanctuaries?

Nay, Dr. Jowett, the next act on the world's stage is God's rising from His throne. Turn your attention, we beg of you, to the regeneration of individuals through faith in the sacrifice of Christ. God will take care of the world.

\* \* \*

It is not generally known that there is an astronomical significance to those "overworked" numbers, 2300 and 1260 in the book of Daniel. Both constitute an almost perfect astronomical cycle—that is a period in which movements of the moon and sun coincide.

Thus:

2300 solar years is 840,057 days  
28447 lunar months is 840,056 days  
1260 solar years is 460,205 days  
15584 lunar months is 460,204 days

The ancients, as the Mohammedans today, reckoned time largely by the moon and it was not until Meton in 433 B. C. discovered the Metonic cycle of nineteen years that there was any consistency in the calculation of time. But even the

Metonic cycle fails to coincide by some two hours (a matter of ten days in 2300 years) and it was only for a modern astronomer to discover that 1260 and 2300 were far more perfect cycles.

Now it is hardly likely that to the Babylonians, who reckoned their calendar by lunar months, there should be a revelation of any greater interest than such a mathematical triumph as would bring the sun and moon together with such precision. It is evident that none of their scientists were wise enough to reveal this cycle, and the Greeks as late as 443 A. D. could not work out anything better than a nineteen year cycle.

Where then, did Daniel obtain this important mathematical knowledge which only modern astronomers have discovered? It is not surprising that Professor Maunder of Greenwich observatory says: "We do not know how much astronomy the Hebrews taught to contemporary nations, but it is evident that they could not have learned anything even from the most advanced scientists of their day."

\* \* \*

"Can't you say something in the MOODY BIBLE INSTITUTE MONTHLY about the Fred Stone case? Some people say he cannot be a Christian and be an actor. We are not saved by works, or by what we do, but by grace. Actors have been known to give up their profession when converted. A man may have a natural gift for acting on the stage, in one department or another of the business, but is that any reason for his following the profession of an actor? A man might have the natural ability to be a prize fighter, but ought he to follow that business on the ground that God made him thus?"

The words above quoted came to us in the mail and we presume they refer to the well-known actor whose conversion to Christ has recently been reported in the daily press. It would seem from the above that he proposes to remain in the theatrical profession, which our correspondent regards as an inconsistency, and we agree with him. No doubt, however, the actor will soon discover this himself, if he be truly converted, and the public will hear from him again.

Meanwhile may we say that the appeal of our correspondent for us to say something about it is a type of almost countless letters of the kind which we receive continually. It increases our gratitude to realize that we are in such a place of service, but it adds to the seriousness of the responsibility we carry. How much we need both humility and wisdom, and we wonder if our readers are as faithful on our behalf before the throne of grace as we think they ought to be? The words of James come into mind, "My brethren be not many teachers knowing that we shall receive the heavier judgment" (3:1, R. V.). Editors are teachers and in many things "we all stumble." Sometimes we do harm where we only would do good. Pray for us that the "word of the Lord may run and be glorified" (2 Thess. 3:1), and the word of the Lord only.

Also be considerate towards us when we

do not respond to your requests to say something on this or that particular topic or event. We may not have space in which to print it, we may not have time to think it through, and we may not have the mind of the Spirit of God to deal with it at all at a given time or place.

\* \* \*

The tenth Annual Convention of Gospel Missions is being held in Minneapolis this month and we wish it every success and blessing.

**Gospel Missions** We learn through its literature that it enrolls approximately 110 missions and that from a recent survey it has discovered 310 missions receiving the approval of the evangelical churches of the country. These missions work on an interdenominational basis and in fields where there is little hope of ever developing a self-supporting church.

The present convention is being looked forward to as an opportunity to strengthen weak places in mission work of this kind and to widen its territories. Especially is it hoped to distinguish the safe and sane mission from that which is fanatical and irresponsible. Such missions are life preservers to our nation.

\* \* \*

We have a letter from Dr. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America,

**Christian Tourists in Europe** saying that American tourists, including Protestant church members, when they go to Europe never make any contacts with the Protestant forces and indeed usually attend the Roman Catholic cathedrals on Sunday. On the other hand, largely through the Knights of Columbus, the Roman Catholic tourists in Europe have been used to create an impression that Roman Catholic forces were strong in America. Therefore, it is now proposed that a tour be carried out this summer which will make an impression of American Protestantism especially in France, Italy and Belgium where it is thought such an impression might very wisely be made. If any of our readers are interested in such a tour information about business details may be obtained from Dr. H. W. Dunning, 188 Rawson Road, Brookline, Mass.

We mention this, of course, not as a paid advertisement, but believing that we may be serving our subscribers and helping the cause of truth in a not improper way.

\* \* \*

Our correspondent in Palestine writes that just now large companies of tourists are passing rapidly through that land, but are not able to judge intelligently of the real situation, politically or religiously, under such conditions. He assures us that there are elements of disorder and discontent not very far below the surface; but, in his judgment the yellow press is doing more for agitation in a bad way than any internal social or commercial trouble could possibly do. Let us be careful not to believe all that we read in the press.

**Conditions in Palestine**

Moody Bible Institute Monthly



# Will Christian Taxpayers Stand for This?

Editorial

ONE day last February, the Rev. J. Frank Norris, D. D., pastor of the First Baptist Church, Fort Worth, Tex., delivered a stirring and masterly address before the legislature of that state, in support of a law prohibiting the teaching of evolution in tax-supported schools. The length of the address precludes its publication in our pages, but we hope it may be printed in pamphlet form and sent broadcast over the country, for, in our judgment, it surpasses in some respects even that of William Jennings Bryan delivered the year previously on the same subject and under somewhat similar circumstances.

Dr. Norris was careful to say that the bill he was supporting was not to prevent the teaching of evolution, or to interfere with anyone who believed in it, but simply to prevent its teaching in schools supported by public taxes.

He was equally careful to say that the bill did not oppose science; science means the things you know, not the things at which you guess, and evolution is merely a guess and a poor one at that.

The Bible is not opposed to science, and Dr. Norris showed that an impressive proof of its divine inspiration is found in the scientific facts it states which were hundreds, and in some cases thousands of years in advance of their discovery by man.

He was careful to say further, that the evolution he was opposing was not identical with development in which everybody believes, but that it was something which denies God as Creator and practically eliminates Him from the universe. Luther Burbank can develop one plant from another plant, but it is still a plant, and he can make nothing else out of it, but that is not the evolution which these university professors are talking about. They are talking about something which traces man himself back from an animal to a vegetable and from a vegetable to a mineral, and from a mineral to a primordial cell. The origin of the cell is a mystery.

They demand academic freedom, these professors do, i. e., the liberty to teach anything they please; but Dr. Norris pointed out to the legislators that such freedom was in the end more dangerous than the freedom to sell whiskey or to carry concealed arms. They might have that freedom, if they desired it, but they must not ask us to pay their bills while they are using it to destroy the faith which underlies our free institutions. It was not denominational schools that Dr. Norris was talking about of course, but schools supported by public taxes, state schools and universities.

It was contrary to law to permit any religious creed or dogma to be taught in our public schools or colleges, and evolution was just that, a religious creed or dogma. It has its own view of God and creation, and is teaching it, contrary to the Christendom, whether Protestant or Catholic, of all the centuries. Neither

Protestants nor Catholics, Jews nor Gentiles are insisting upon teaching their dogmas in our public schools, nor would they be permitted to do so. If they did, why then, should these evolutionists force their views upon us, and at our expense?

Would we permit Buddhism to be taught in our public schools, or Mohammedanism, or Bolshevism?

As a matter of fact, evolution is Bolshevism in the long run. That is to say, like sin, when it is full-grown, it brings forth death. It eliminates the idea of a personal God, and with that goes all authority and government, all law and order.

And if some one should say, what if evolution is yet proven to be true, what if science shall ultimately establish it? The answer is, that when it does, that will settle it, but it has not done so yet. Evolution is in the region of probabilities all the time, "it would seem," "perhaps," "it may have been," "as yet we do not know," "so far as we can guess." These are the terms of evolution on which it is proposed to overturn the verities of the Bible and the verities of sound government in the nation and in the home.

Speaking of proof, Dr. Norris reminded the Texas legislators that in 1913, the evolutionists heralded to the world that they had at last discovered the missing link, the "Piltdown Man" as he was called, because a few pieces of bone and a tooth had been found on Piltdown Common, Essex, England. They brought these to a museum in New York, and after "scientists" had reconstructed the man out of them, thousands of school children were led to the museum to behold him—half man and half ape. They were told this was the missing link.

But by and by, another scientist, himself an evolutionist, but a little sceptical, discovered that the foot was that of a chimpanzee and the tooth that of a gorilla, and that he could produce thousands of others just like them. The jaw-bone came from a still different animal.

Of course we cannot go through the whole of Dr. Norris's great address as we should like to do, but he concluded with words of awful warning that ought to stir the legislators of Texas and of every other state. The reign of lawlessness threatening the existence of society itself, is arresting the attention of our thoughtful citizens everywhere. Illinois seems to be putting its stamp of approval upon the crime of murder in the town of Heroin. Our jails and penitentiaries are crowded, and not by adults but by youths of tender years. The more divorces a woman has the brighter star she becomes in the moving picture show. God is being ruled out of the life of men and of the nation. Let atheistic evolution have its way, and how long will it be until the recent incident in Russia is repeated in the United States, where professors met in the streets of Moscow and burned God in effigy!

The whole world is trembling in the balance, and instead of permitting the faith of our young men and women in God and in the Bible to be destroyed, the legislatures of this country should, by solemn resolution, call upon the people of every name and creed to fall upon their faces as did those people of Nineveh and cry unto God for mercy.

"Gentlemen of the Legislature," said Dr. Norris, "there are three institutions that we love—the home, the church, the school. The home, where children worship father and mother as uncrowned monarchs, let none invade its sacred precincts. The church, let no atheistic university professor supported by the people, take the boy fresh from the side of his simple home and blight his virgin faith and send him back to his little country church with the croaking voice of modern infidelity. The school, let war come, let the whole world be a sea of flame and blood, but give me America with homes of unsoiled virtue, churches with unshaken faith, schools with Christian men at the head of them, and I will give you a nation that all the arms and nations of the world shall be unable to destroy."

## THE CHICAGO NIGHT CHURCH

This institution, under the direction of Rev. Ernest A. Bell, D. D., continues its great work begun eighteen years ago. For the year closing, the church has held 180 hours of most popular ministrations at State and Quincy Streets, where 50,000 persons have attentively listened to the messages given, and probably more than that number have gotten some of the messages as they passed by. Scriptures were distributed in forty-one languages; the cost of this work was \$5,116.78, \$436.10 more than the receipts. The request for a budget of \$7,500 would seem to be very fair and reasonable.

## A WORD OF INTRODUCTION

It is a pleasure for the undersigned to speak a word by way of introducing to the pastors and the churches of the country, Mr. N. D. Nielsen of Elyria, O., who, for many years has figured prominently as one of our exceptionally successful business men, but who is now under the leading of God, to devote his time exclusively to evangelistic work.

Mr. Nielsen is a man of splendid personality, of wide experience, full of zeal for Christ, original in the style and content of his message, an earnest and attractive speaker, and a man whose ministry we believe God will be especially pleased to own. Mr. Nielsen's address is 1114 Middle Ave., Elyria, O.

Evangelist W. E. Biederwolf, D. D.,  
Winona Lake, Ind.

Rev. Wm. B. Riley, D. D.,  
Minneapolis, Minn.

J. L. Kraft, Elkhorn Cheese Co.,  
Chicago, Ill.

# The Life of Our Ascended Lord

Abridgment of a Sermon by Rev. James M. Gray, D. D.

**T**EXT: "So then after the Lord had spoken unto them he was received up into heaven and sat on the right hand of God."

—Mark 16:19.

The proximity of Ascension Day as the church calls it, gives occasion to contemplate that transcendent event in the earthly history of our blessed Lord, an event not dwelt upon as it ought to be, considering its importance in the scheme of redemption. All Christian theologians have pointed out that the incarnation, the death, and the resurrection of Christ are vitally incomplete without the ascension, just as that event may be said to be incomplete without His return in glory to this earth.

But peculiar interest is given to the ascension of Christ because of its bearing on our spiritual life today. Our redemption, based on His death and resurrection, is a thing of the past, our resurrection and glorification at His second coming is future; but our establishment in the faith, our growth in grace, our equipment for service are of the present and are the result and consequence of our Lord's ascension and intercession for us at the right hand of God.

The late A. J. Gordon once preached a sermon, or wrote an article, on what he called, "The Life of Our Ascended Lord." Nothing of it remains with me but the title, but that has meant much to me in all these years. The life of our ascended Lord! A life lived for us! If He were on earth how favored we would be as His contemporaries, but how much more favored are we that He is living for us above!

## I

*Where is the glorified body of Jesus?*

Remember that the disciples saw Him as he went up, and they looked steadfastly. Remember that Stephen, a man filled with the Holy Ghost, saw Him after He had gone up. At the moment of his martyrdom Stephen was permitted to penetrate the heavens with his physical eye and to behold the glory of God and Jesus standing at the right hand of God. Remember that the angels testified that He would come again in like manner as He was seen to go, therefore if He ascended in a body, and shall come again in the same, the inference is reasonable that He abides in that body now.

Surely these facts are valuable as a testimony to the whereabouts of the corporal presence of our Lord. And for that matter, the question we ask about His body might be raised about the body of Enoch or the body of Elijah, neither of whom saw death, and all of which goes to establish conviction as to the localizing of heaven as well as the wider scope of the atonement.

Some say that heaven is only a state or condition, not a place. It is something, they say, that you carry with you, but

it is not somewhere that you are. To which we answer that if the glorified human body of Christ is existing, and if it shall continue to exist, then heaven must be some place that you are as well as something that you carry with you. It may be synonymous with holiness, but it must be also synonymous with home.

A glorified man in heaven, how few of us ever think of our Lord in that light! We think of Him with His disciples in Galilee and Judea; we think of Him on the cross, in the tomb, arising again, ascending in the clouds, but we do not think of Him in the same way after He has ascended. Somehow, to many of us, He has lost His humanity now and is in the incomprehensible form of God again. How much we deny ourselves of comfort and joy by this mistake, and it is one reason, too, why so many Christians spiritualize the fact of our Lord's second coming. If He is without any visible corporeity now, it is easy to think of His second coming as only a spiritual experience and not at all a personal and physical event.

## II

*What is the character of Christ's glorified body?*

Is it the same as that in which His soul was encased while on earth? In one sense, yes, and in another it must be markedly distinguished from it. We should ever keep in mind that it is His resurrection body that is glorified, a body which possessed peculiarities it did not have before. His resurrection body could be touched and could take nourishment, and yet it was supersensuous, not bound down to space and could assume different shapes, passing through closed doors, and concealing its identity from those around it. Of course we cannot understand how His original body was transmuted into His resurrection body, any more than we can understand countless physical mysteries that we look upon every day. But we know it was the same body, with the marks of the wounds upon it, although in another form, and existing under other laws. It was this body in which our Lord went in and out among His disciples for forty days on the boundary line between earth and heaven, and it was this body in which He ascended and is now seated in the glory of God, its glorious transformation being completed in that act.

How the knowledge of such a fact dignifies redeemed human nature, and how it broadens the scope of the atonement in our eyes! We are told that Christ will fashion anew the body of our humiliation that it may be conformed to the body of His glory, and now we are able to realize that fact as by faith we see Him," made for a little while lower than the angels," thus "crowned with glory and honor."

Yes, the presence of the body of our

Lord in heaven removes from our minds any vagueness as to our bodies being there also, if we have become united to Him by faith. Because He lives we shall live. As in His case, so in ours, the change when our body shall be glorified will not consist in the adding of something essentially new to it, but in an unfolding and perfecting of that which is already there. The change is not so much in the outward form as in the inward potency which pervades it with a new life.

To quote another, it is like the change which takes place in a globe of porcelain when the light springs up within it, the grayish shade gives place to white. We shall be the same person in every case, each familiar feature will be there, but the Spirit of God dwelling within and filling us with Himself shall transfigure us as was Christ on the holy mount.

## III

*What was the significance of the ascension to our Lord Himself?*

It was the reward of His obedience to the Father, the reward of His suffering and death on behalf of a lost world, the joy set before Him for which He was willing to endure the cross, despising the shame. And yet that is only part of His joy, for in the regeneration He shall sit upon the throne of His glory in the sight of all the intelligences of the universe, when "every knee shall bow to him and every tongue confess that he is Lord to the glory of God the Father."

Of course, when one speaks of reward or merited glory in the case of Christ he is alluding only to His human nature, to the God-man considered as the mediatorial King. Christ is Himself God, in which sense His glory cannot be enhanced and the thought of reward is entirely excluded.

And yet while this is true, theologians have argued that His ascension had a bearing on His divine nature nevertheless. They recall His prayer in the seventeenth of John where He supplicated the Father that He might be glorified with the glory that He had with Him before the world was. Of course this was His essential glory as a member of the God-head. But this glory had not been manifested. The creature had not yet been taught that he was to honor the Son even as he honored the Father. Now, however, that the Son had finished the work that was given him to do, and was ascending on high after His sacrifice, His essential glory as God was now to be displayed openly before all.

In other words the plan of redemption was constructed not only for the purpose of delivering humanity from sin, but also for the purpose of revealing to the world the adorable trinity in the God-head.

The Old Testament contains many indications of the trinity, but the New Testament has made it plain. Therein both the Son and the Holy Spirit have

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come forth from the obscurity in which they had been veiled before.

#### IV

*What is the significance of the ascension to believers on the Lord Jesus Christ?*

Suppose for example, that Christ had not been exalted to the right hand of God, how would the saints have been affected by that omission in His history?

The answer to this question is bound up in the thought so clearly revealed in the New Testament, that Christ is our representative and that we are identified with Him. Hence the reward that has come to Him is come representatively, and is made over also unto them that are in Him.

As Paul teaches the Colossians, we have been crucified with Christ, buried with Him, risen with Him, shall the identification cease at the resurrection? If it should, then we had not reached the reinstatement of our nature in all its lost honors in reconciliation with God. That this may come to pass must not each nature be received into heaven with Christ and glorified with Him? Had He remained on the earth after His resurrection it might have assured us of deliverance from the grave and a protracted residence here, but what we need and long for is re-union with God and the communion of His presence in the fullest possible sense. But this, until Christ's ascension could not have been secured.

In the beautiful language of one of the old Puritan divines it was then only "that the flaming sword was sheathed, and the redeemed permitted to re-enter the garden of the Lord and walk with Him in the cool of the day."

And yet this is not all of the significance of Christ's ascension to the believer, for it affects his personal holiness and usefulness upon this earth every day. For example, the descent of the Holy Spirit as a Guide and Comforter of the church could not have taken place while Christ remained upon the earth, as He Himself tells us in the sixteenth chapter of John.

Of what avail either, that the Son had died if the Holy Spirit had not come to make that death effectual in our regeneration and renewal in His image?

Without the presence of the Holy Spirit in the church how could the latter have gained a foothold in the earth?

What Christ did for us is of unutterable value, but that which the Holy Spirit is doing in us and through us makes that value real.

As Dr. Archer Butler puts it, "The divine artists could not fitly descend to make the copy before the entire original had been completed. But the complete Christ was not ready to be communicated to His church until His death and resurrection had been supplemented by His ascension into glory."

We thus see, my brethren, how much the ascension of Christ means in the redemptive plan. How it localizes heaven, how it exalts our conception of the destiny of our mortal bodies, how it assures us of our perfect reconciliation with God the Father, how it comforts us in the thought that the glorified Man at His

right hand is our Elder Brother, how it increases our appreciation of the Holy Spirit, how it stimulates us to be in fact what we already are in position, namely, seated with Christ in heavenly places, how it intensifies our longings for the day when He that shall come will come and will not tarry, and when we shall see Him as He is, because we shall be like Him!

There are many of whom these great and transcendent truths have as yet no meaning, and by whom they are deemed

as foolishness. Alas, what are they losing and what shall they forever lose if these things be true! Would to God that they might arouse themselves and, like John Keble, conscious of their grovelling thoughts roaming lawlessly around his earthly waste, exclaim:

"Chains of my heart, avault, I say!  
I will arise, and in the strength of love  
Pursue the bright track ere it fade away,  
My Saviour's pathway to His home  
above."

## The Holy Spirit and Us

A Sermon by Rev. O. L. Markman, D.D., Benton, Ill.

**I**T SEEMED good to the Holy Spirit and us"—Acts 15:28.

These words are from a letter sent by the first Christian council.

At the beginning the church was composed almost exclusively of converts from Judaism, but after a fuller spread of the gospel, and especially after St. Paul had entered upon his missionary activities, the church became more cosmopolitan. Not only were there those representing the various sects of Judaism, but also Gentiles of various nationalities and almost every station in human society.

That an organization having within it representatives of such diverse elements should be more or less divided with regard to certain opinions and customs, is self-evident. Even the grace of God does not cause folks to see alike in every particular. But instead of magnifying their differences, the apostles called an assembly and after consideration and waiting upon God, they came to an agreement, and issued a letter to the churches, giving a decision as it seemed good to the Holy Spirit and to them.

We might well study this incident with a view to finding the Christian plan for the settlement of differences; namely, to pray about them. But we wish to consider more particularly the divine-human relationship suggested by the text: "It seemed good to the Holy Spirit and to us."

First, we have implied here, *the Holy Spirit's co-operation—"and us."*

The apostles recognized this. They put the Holy Spirit first. He led and they followed; they went as He directed, they said what He said. Whatever seemed good to the Holy Spirit seemed good to them also. Their message and method were the same as those of the Holy Spirit.

Much present-day teaching on the Holy Spirit, while good in a measure, is rather one-sided. "Step aside and let the Holy Spirit work," is popular teaching in many so-called spiritual centers.

Nothing is more misleading. In the material realm we recognize the necessity of working in partnership with God; the farmer does not expect a harvest unless he puts his efforts in line with God's great laws. But in the spiritual we too often forget that we have a part.

The divine plan is "the Holy Spirit and us." From the first enunciation of the redemptive scheme to the close of revela-

tion, God has made clear His purpose to join the divine with the human. He works through human instrumentalities and it is folly to expect results unless we perform our full share of the task.

Secondly, we come to consider more fully the work of the Holy Spirit in this divine-human co-partnership. *He performs by far the greater part of the task.*

### The Work of the Holy Spirit

(1) *It is His business to convict men of sin* (John 16:8).

The word "convict" is one of the strongest in the English language. It is different from "convince." It is no great task to convince men that sin is hurtful and wrong, but the Holy Spirit does a work which men cannot do, He applies the truth to the heart. As the judge or jury convicts the criminal after his guilt has been established, so the Holy Spirit brings the evil doer face to face with his sin and impresses him with his guilt so that he cannot escape.

We talk about the coming revival. What we want is to get in harmony with the Holy Spirit and work according to His plans and the revival is here. In order to have it we need more conviction of sin. One reason why there are not more conversions is that folks are not brought to see the heinousness of sin. And this is a task that we cannot do alone. It requires the Holy Spirit and us.

(2) *Moreover, it is the work of the Holy Spirit to take convicted hearts and regenerate them.*

This is set forth clearly even in the Old Testament. Speaking through Ezekiel, God said: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes" (Ezek. 36:27).

This is one of the cardinal doctrines of the New Testament. St. Paul declares that we are saved "not by words of righteousness which we have done," but "by the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5).

Regeneration means vastly more than making a new resolution or turning over a new leaf, or changing one's mind. It implies all this, but the man who goes no further is likely soon to be back in the old life. "Ye must be born again—born from above" (John 3:3).



## Natural Law in the Spiritual World

Henry Drummond shows how in nature a lower kingdom cannot cross the boundary which divides it from a higher until the higher has come down to it. The mineral cannot imbue itself with the life of the vegetable, but the vegetable can reach down into the mineral world and absorb into itself the substance of the soil in which it is planted, and thus bridge the gulf and lift the dead mineral into a kingdom of life.

Likewise the vegetable cannot bridge the chasm which separates it from the animal kingdom. It is only as the higher form of life reaches down to the lower that the vegetable is transformed into bone and sinew and muscle.

Even so man, dead in trespasses and sins, cannot elevate himself into the divine kingdom. It is only as the Holy Spirit comes into the heart bringing life from above, that man is enabled to rise above the temptations and sins of the world and walk in newness of life in Christ Jesus.

Regeneration, then, means life from above; and it brings about a change in the inner heart life so that man thinks differently, loves differently, and acts differently.

Let us guard against making the work of the Holy Spirit conditioned upon certain human customs.

This was a source of trouble in the early church. Some observed this or that Jewish custom, and held that such observances were necessary for all. Even some of the apostles were influenced for a time by prejudices as a result of their former training.

We are not free from such preconceptions. Those who were led to Christ during a revival are sometimes prone to think that it is the only time to get right with God. Some who were converted at an altar of prayer are inclined to look with suspicion upon any who profess to have entered the kingdom in any other manner. The fact is we may be saved anywhere. That is the work of the Holy Spirit, and wherever a soul surrenders utterly there He is present to do His office work.

(3) Yet again, *the Holy Spirit empowers for service.*

Our Lord's parting message to His followers was: "Ye shall receive power after that the Holy Spirit is come upon you" (Acts 1:8). They tarried in the upper room for the fulfilment of that promise, and after ten days of waiting and prayer they received the divine endowment.

You cannot explain the transformation in the apostles and the victories of the early church if you leave out Pentecost. You cannot account for Wesley and his little band of lay-preachers without taking into account the enduing power of the Holy Spirit. The same is true of Charles G. Finney, Dwight L. Moody, Evan Roberts and numberless others who wrought valiantly for Christ.

### A. J. Gordon in Boston

When Dr. A. J. Gordon, of blessed memory, went to the pastorate of Clarendon Street Church, Boston, he started

in by forming all sorts of organizations, and it required nearly all of his time to keep them in order, and even then he failed. He was well nigh heart-broken over the situation.

Finally, he determined to dedicate himself anew to the task of preaching Christ and Him crucified, and the fact that the Holy Spirit was the administrator of the church.

His people responded to his leadership. They thronged the mid-week services and made them seasons of refreshing, and the Sunday services became permeated with a spirit of evangelism. The church was transformed and so filled with power that it became known throughout the world for its spiritual fervor and its achievements in soul-winning.

The presence and power of the Holy Spirit will transform any church. This equipment is the heritage of every believer (Luke 11:13). Without the endowment from on high we shall utterly fail. It must be the Holy Spirit and us.

Thirdly, it remains for us to reflect on *our responsibility in this matter.*

The text implies that the Holy Spirit is dependent upon us in no small measure for the carrying on of His work. It is not His will that any should perish; but if souls are to be saved, some one must offer the prayer, or sing the song, or preach the sermon, or extend the invitation, or give the word of direction by which the Spirit may arouse that soul to a sense of its need and lead it into the kingdom.

If folks are to be saved it must be through the Holy Spirit and us. There is a sense in which He succeeds or fails according to our faithfulness or unfaithfulness. What a responsibility this places upon us!

### Wayland Hoyt's Experience

Dr. Wayland Hoyt relates an experience that illustrates this.

While a pastor in Brooklyn, he was engaged in special meetings, and among those who evinced interest was a gentleman for whom Dr. Hoyt had often prayed. He noticed his attendance one night, and felt he ought to speak to him about his soul, but, through fear of offending him, he refrained. After he had gone home, finding himself too nervous to sleep, he was reading in his study, and something seemed to whisper,

"Go and see that man tonight."

"Why, it is twelve o'clock and he is asleep. It is foolish to think of going to see him now!"

He read on, but the impression remained.

"I am tired, and it is snowing, I don't want to go."

He invented other pleas, but no peace came, and at last he went.

As he touched the doorbell he thought, "What a fool I am for pulling a man's doorbell at one o'clock in the morning. He will think I am insane!"

But the door opened, and the man stood there, and seeing who it was he said,

"Pastor, come in, and God bless you. You are the man I have been wishing for all night. Wife and children are all in

bed, but I could not sleep. I felt that I must find Christ tonight."

Dr. Hoyt testified, "It was no trouble to show him the way, for the Spirit who had guided me had gone before and prepared him also."

It is ever thus. When God leads us to speak to some soul He goes before and prepares that soul for the message we are to bring. Who knows how many hungry hearts are waiting for us to lead them to Christ?

Let us come to God anew for the anointing of the Holy Spirit. Let us enter into partnership with Him, to work with Him and under His direction for the salvation of souls.

And, my unsaved friend, is the Holy Spirit speaking to you? Has he awakened you to a realization of your need of pardoning grace? Heed His promptings. You cannot save yourself, and the Holy Spirit alone will not save you. It must be the Holy Spirit and us.

### S. D. GORDON AND D. L. MOODY

The visit of Mr. Gordon to Chicago was in a sense a "homecoming," because from here he received the impulse for his world-wide religious work. It was at a revival in Philadelphia in 1875-76, held by Dwight L. Moody of Chicago, that Mr. Gordon was converted and set out on the path of religious activity.

### MRS. MARTIN'S HOME BIBLE CLASSES

Mrs. Elma Dale Martin, 3125 College Ave., Indianapolis, Ind., has established home classes in many large cities of the country. She says: "A serious situation in the church of today is that there are people who are slowly starving to death, relying on their pastors for the study of the Bible. The world has that subtle ability to fill our lives so full that we have no time for Bible study, therefore we must have heart determination if we are to find time to read and study the Bible."

Mrs. Martin is a Correspondence student of the Moody Bible Institute.

### CHRISTIAN FUNDAMENTALS CONVENTION

The fifth annual convention of the Christian Fundamentals Association will be held in Ft. Worth, Tex., April 29-May 6, in the First Baptist Church, Rev. J. Frank Norris, pastor.

The subjects of the program will be: Our Fellowship, Our Confession, Our Commission, Our Education, Our Bible Schools, Our Evangelism, Our Objectives.

The speakers will be: William Jennings Bryan, Paul Rader, L. W. Munhall, John Thomas (England), T. C. Horton, Albert Sidney Johnson, R. M. Stevenson, W. E. Hawkins, Jr., T. T. Shields, Mark A. Matthews, W. L. Pettingill, William B. Riley, J. Frank Norris, C. G. Trumbull.

Persons desiring accommodations will please address the Christian Fundamentals Association Secretary, c/o First Baptist Church, Ft. Worth, Texas.

Moody Bible Institute Monthly

# The Spirit of Life in Christ Jesus

An Address at Founder's Week Conference by Rev. Donald McTavish, D.Sc., Toronto, Ont., stenographically reported

**T**EXT: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death" (Rom. 8:2).

I wish to speak to you on the life of freedom and power.

This life of freedom and power is a life of deliverance from the bondage of sin; a life of union with Christ, and a life of dependence upon Christ.

But, in order to enter that life we must know the meaning of that strange conflict recorded in the verses we have read in the seventh of Romans. Some say that chapter is the experience of the apostle Paul himself at some period in his life. It may have been so, but I believe not. In any case it has been universalized, and he has made it a part of his teaching, and I do not stop to consider whether it was his own experience or not.

But we want to ask what the experience in the seventh of Romans is not. I believe it is not the experience of an unsaved man, even an unsaved man under conviction of sin, for two or three reasons; and the first is that the unsaved man does not delight in the law of God, as recorded in the twenty-second verse, the law of God that is piercing him like a sharp two edged sword. And secondly, you notice that "the inward man," in verse 22 is man's renewed nature, his new nature.

Now we have a thought in this teaching here in its relationship to the whole of the apostle's teaching. In the third chapter he shows us how we are saved from the guilt of sin, not by law keeping, for "by the works of the law shall no flesh be justified." In the seventh chapter he is showing us, I believe, that we cannot be delivered from the bondage of sin by the works of the law, because it is the Christian life, as we shall see, he is dealing with there. In other words, we are justified and we are sanctified through faith in Christ.

## What the Conflict Means

Well then, if it is not a conflict in the life of the unsaved, and if it is a conflict in the life of a believer, what does it mean?

Is it a conflict between the soul and conscience because of duties left undone? No, it is not quite that. It is a conflict as stated in the fifteenth verse, between what I hate and what I do.

Furthermore, is it a struggle with inward evil, the inevitable order? Is it the best we can expect? Many so conclude and are living according to that theory. The theory that the teaching here is a normal condition of the true believer. But it is an abnormal condition, a wrong condition, a condition that should exist in no believer at any time in his life.

Now, if it is a conflict in the Christian life that may issue in deliverance from sin's bondage, we have a thought of what the nature of this conflict is. You will

observe that the apostle in this epistle is speaking of right in terms of law. That seems a very appropriate thing, for if there was anything that existed in the Roman empire, it was law. All our modern jurisprudence is based upon Roman law. That was Rome's great contribution to the progress of the world. It contributed law and the idea of law and jurisprudence; and the apostle has taken up that idea and made use of it in the teaching of the gospel of Jesus Christ to these Roman Christians.

Now when we look into this experience, we find two laws or two pairs of laws referred to by the apostle; two states or principles that are operative in the Christian life. In verses 18, 21, 25, you have the law of the flesh and the law of sin.

What is sin? An alien thing that has come into the life of man, and being admitted has changed his attitude toward God, and has appropriated his whole nature. It finds its residence in what the apostle calls here the flesh.

That is the one law or pair of laws. The apostle writes, it may be reckoned dead in Christ's death and finally it will be cast out, for when Christ, who is our life shall appear we shall be like him for we shall see him as he is. Then this cursed thing will be gone forever, but that is not so now.

If there was only this law in our nature there would be no conflict at all, and as a matter of fact those who have sold themselves to do evil, have little or no conflict even here in this life of sin.

But there is another pair of laws here referred to—the law of God and the law of the mind, or of the inward nature. That is the new nature implanted by God through the Holy Spirit, responding to the divine revelation. "I delight in the law of God," the revelation of His will in my inward man; in the new nature implanted in me through the Holy Spirit. This is another law that is operative in the Christian life.

Now if there were only these two laws—the law of God, and the law of our renewed nature—there would be no conflict, and as I said a moment ago, there will be no conflict in glory when we come into the presence of our Lord. But in the believer's life now, both these laws are in existence and both are operative.

## When the Pen Crosses the Pencil

This is the Christian's condition, and the reason there is conflict in the Christian life is that one law runs right across the other.

I want to make this plain to you. Suppose that pen represents the law of sin and the law of the flesh. There is harmony there. But suppose this pencil represents the law of God, and the law of the renewed nature of the inward man. If these two were in that condition there would be no conflict, but they are not in that condition. This is the condition

in which they are (across), and this is the point of conflict where the sin law is continually crossing the other law. That is where the conflict is in the Christian life.

Now I want to say that there is no power in our renewed nature to give us deliverance from that conflict. The Cross of Christ has removed the guilt of sin and there is now no condemnation in them that are in Christ Jesus, but the law of the flesh is not removed. There are people who teach and believe that kind of thing, and think they have experienced it, but in my judgment they are mistaken.

No, the law of the flesh is still there in our nature. It may be rendered inoperative but it is present. I find no Scripture to teach the annihilation of the law of sin or the law of the flesh, and there is no deliverance from its presence. The Scriptures give us abundant ground for deliverance from its bondage: "Let not sin continue to reign in your mortal bodies, that ye should obey the lusts thereof."

Why then this failure? Well, I believe it is just because while we are saved from the guilt of sin by trusting in Christ and His atoning death, we are trying to break the power of sin by relying upon our own renewed energies, and once we are in that condition, God help us. Melancthon made the discovery that the old Adam was still stronger than the young Melancthon, and that is perfectly true in every life, and it is what has taken place in thousands of Christians who have abandoned the whole effort and sunk down into a discouraged, disappointed, fruitless Christian life. There are thousands in our churches in that condition today, because they think there is nothing better. They have tried and failed, and tried and failed. They go to a convention somewhere and get a kind of life for a while and then go home just as bad as ever.

Now that is not the way! What is the secret of true deliverance? The secret is in another law, in the eighth chapter and the second verse, "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

What have you in that verse? You have three things. First, it is a law or principle of life that is embodied in Christ Jesus, the living Christ. Second, it is operative in the believer through the Spirit of that living and glorified Christ. Third, it sets the trusting believer free from and renders inoperative the law of sin and death.

## Learn to Use the Elevator

You will say, Is it possible for one law to render another law inoperative? You have a striking illustration of that in the book of Esther. The edict sent out, and the law of the Medes and Persians could not be revoked, that the Jews were to be slain. But another law was sent forth instructing the Jews to put themselves on

their defense and defying any one who would touch them. The first law though never revoked was rendered inoperative by another law.

May I give one or two humble illustrations of that I mean? Suppose a stranger came into Chicago who had never seen such strange institutions before, and he went into one of your tall buildings and wanted to get to the upper story. And suppose for the sake of the illustration, there was no stairway, and the only way of getting up was by leaping from one story up to the next and so on. He makes an effort to get up that way, but there is a law called the law of gravitation that pulls him down every time, and after he has made several efforts he concludes, "Well, there's no use, I'll have to give the thing up and just stay down here."

That is exactly what a great many Christians have done, that is exactly where they are. Just staying down here, in a life of defeat and disappointment, down here under the domination of the law of sin and death.

But while he is making the effort and cannot jump to the next story a friend calls to him, and says, "If you will step in this elevator it will take you where you want to go." With a little hesitation he steps into the elevator and in a moment or two he finds himself where he wanted to go.

How did he get there? Because as soon as he stepped into that elevator, the law of gravitation said, "Now I will have to give you up. I can have no more control over you." No, that law pulled as hard when he was in the elevator as when he was out.

Well, how did he get there? He got there because he put himself in the control of a law of mechanics that was stronger than gravitation and overcame it.

Now, if you take that law of gravitation to represent the law of sin and death, and the law of mechanics as represented by the elevator, to be the law of the spirit of life in Christ Jesus, you will understand what I am driving at. He has not destroyed the law of gravitation, but he overcame it. He has gotten the victory over it. He is delivered from its power because he put himself under a stronger law. As soon as he stepped on the elevator he was all right.

And there is another thing I want to tell you. He could stand with one foot on the floor and the other in the elevator, and would have gotten into trouble. A lot of people are doing that. They start in half-heartedly with the question of committing themselves to the control of Christ. They are only going a little bit of the way. They have one foot in, but not quite altogether.

Is there some one here who has been kind of holding back? Let's pray before this conference ends we may have a great yielding time and a great committing time.

#### Death in the Hand

And then there is another illustration. I think it was used by Hudson Taylor.

If you look at my hand, you say, "That's a living hand," but if I tell you there is death in that hand, you say, "Oh no, there is no death in that hand. Don't you see it is living, performing all the functions of life?"

But if I take a cord and twist it around my wrist very tightly and keep it there for two or three days, what happens? You will find the hand all turned black, and if I show it to a doctor he will tell you mortification has set in.

What is mortification? It is a round-about name for death. But where did death come from? Did it come from outside or was it in there? No, death was in there all the time, but as long as the life current was constantly flowing from the heart and overcoming the power of death it could not manifest itself. So long as there was a relation between the heart and the hand death could not manifest itself but it was there all the time.

Now what is the condition or what are the conditions? I referred to that yesterday, I think. What is the condition of this overcoming power? It is found in committing yourself to the control of the Lord Jesus Christ, and letting His Spirit operate unreservedly and uninterruptedly in your life. That is the only secret there is about it that I know of.

Long ago in Switzerland there was a little chapel at Nanaclory, and in it one of those rude crucifixes you often see in such chapels. Underneath were two German words, one was "I" and the other "He," and through the first of these was drawn a deep cancelling mark. Not I but He.

That is the secret of it. You have the idea clearly when I state that our justification is through faith. Do you know that your sanctification is through that

fact also? He is made unto us, from God, righteousness and sanctification. We are dependent upon Him just as much for sanctification, for deliverance from sins bondage, as we are for deliverance from sin's guilt. There is no difference.

I shall never forget the time when that devoted teacher, George H. McGregor, and Dr. Torrey, came to Toronto and spoke in my church and showed from Romans 5:10 the truth I am expressing just now.

"If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, shall we be saved by his life." Saved from the guilt of sin by the dying one, saved from the bondage of sin by the living one. Not I.

But had you noticed that in the seventh chapter of Romans the personal pronoun "I" is used twenty-seven times, and the Holy Spirit never mentioned? "I," "I," "I," all the time, but in the eighth chapter of Romans it is the very opposite.

In the old feudal days in Britain, when a retainer pledged himself to his liege lord he placed his two hands between the hands of his lord and pledged absolute devotion to him even to the death. That was the committing of himself.

May I take the liberty of changing a verse in a well known hymn that we can adapt to it?

"Lord, I will place my hands in thine,  
Nor ever murmur or repine,  
Content whatever lot I see,  
Since thou through life still leadest me."

Oh, are we content really to put our hands into the hands, the nail pierced hands, of our crucified Lord and devote ourselves anew absolutely to him? That is the life of deliverance from the bondage of sin.

## Gerhardt Kroll and the Gospel Tract

Rev. C. A. Montanus

A NUMBER of high school students, who are studying the English Bible in Berlin, Germany, under the direction of the Correspondence Department of the Moody Bible Institute, have for some time been carrying on a correspondence with several students at the Institute in Chicago, for the purpose of perfecting themselves in the English language.

Mr. Briggs Dingman, a student at the Institute, some weeks ago, sent to one of these young men a pocket Testament, which contained a small tract on "How to become a Christian." The recipient of this Testament, Gerhardt Kroll, was so impressed with the contents of the tract, that he persuaded the leader of their class, Mr. Paul Umlauf, to translate the same into German.

The matter was then presented to Pastor William Fetler, of the Friend of Russia Mission, who has been holding meetings among the thousands of

Russian refugees in Germany, who in turn agreed to raise the funds, for the printing and distribution of this tract, amounting to more than one million marks. In speaking of this the young man writes, "My dear Briggs: You are surely very much surprised to see what effects, perhaps even results, your birthday present has had! One hundred thousand tracts are in printing, or have left the printing office to be distributed. The tract was also printed in the Sunday number of the *Berliner Morgen Post*, which is issued in four hundred thousand copies. On Thursday night an evangelization meeting took place in our Y. M. C. A. conducted by Pastor Fetler, during which the pastor asked the people whether they should not do something for the French, in pouring glowing coals on their heads, by having this tract printed in Paris newspapers; and begged all who were willing to help in this work, to make an offering. I was astonished about the joyfulness of the people in giving.

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In our Correspondence class meeting last evening, we had a fine prayer meeting for these tracts, and the newspaper notices, that God may bless this work, to the many who read them."

So zealous for the things of God, is this seventeen year old German high school boy, and such an earnest soul-

winner, that he is contemplating translating this same tract into the Swedish language. Gerhardt and his fellow students in the Correspondence course esteem it a great privilege to study the Word of God under the direction of the Moody Bible Institute; and as evidenced by the above they are

making good use of the knowledge thus gained.

That more such earnest, consecrated workers might be raised up in Germany, in these days of adversity, to promote a real revival of the old time Religion in the German Empire, should be the prayer of God's people everywhere.

## The Holy Spirit in the Welsh Revival

By Rev. John Weaver Weddell, D. D., Morgan Park, Ill.

**M**Y TOUCH with the Welsh revival and my taste of its power and blessedness were rather an aftermath and echo of the thing itself, but so much I am glad to tell, to the glory of God.

We are looking for the Welsh revival, or its receding waves in the North of Wales. We stop at Raubon—not here. A little farther on to Wrexham—no, it has just passed. But, they tell us, that up in the hill country you can still find it. We are off for "Ross," as they call it for short.

Here we leave the train and at once dip into the revival atmosphere. People are thronging the streets, going to the various churches; sober faces everywhere but eyes bright and hopeful.

Every one is ready to tell you where to go, with a rare cordiality.

We step inside the nearby Methodist church. They are talking and expounding in Welsh. You do not understand a word, but presently you are in the midst of it. In the glow of fervor—is it the unity of the Spirit?—you seem to understand. Is not that the fifty-third of Isaiah? Yes. You know it by the tender brooding accent; then the swelling song.

It goes with you out upon the street. I tarried for a week at the firesides of these people, and I heard it there. It was genuine. All the religion you have, indeed, is what you have in the daily test of the home.

And what was the Welsh revival? In a word, the

### Liberty of the Spirit

Everybody witnessing and telling the story.

"Since the revival began," said the pastor at Johnstown nearby, "we preachers are much put to, to get in a word ourselves. We used to have our orderly program: invocation, choir, prayer, Scripture, sermon, benediction. Not so now. At nine o'clock the people begin to gather. Singing and testifying as they come, telling of new conquests, praising God for His converting grace. Presently I find my way to the pulpit, and if I get my own message in, it is because I seize the opportunity in a momentary lull in the tide of witnessing."

A minister came from London to study this phenomenon. He found the church full and climbed through the window, close up at the front. Apparently no preacher, people speaking everywhere. After a while, looking at his watch, he said to a man, sitting in one of the front seats:

"Where is Evan Roberts? I've been waiting an hour and a half to hear him."

The answer startled him, "I'm Evan Roberts; you see they can get along without me."

But not without the Holy Ghost!

### Liberty of Song

Oh, the freedom and volume of it! I was walking with two other preachers along the street. Ahead of us a group of jolly looking young men, about to break up. How would they greet us, with lightness or ribaldry, as often at home? Lo, as they separated they went, each company breaking out into gospel song.

It sounded good. Well, we know the signs of awakening. Song. Song. In church, in home, in the shop, on the street. O thou God of revivals, may we hear it again! As Gypsy Smith loves to sing it—

"The Spirit answers to the blood,  
And tells me I am born of God."  
Some of it is in the tuneful minor. "O the Lamb, the gentle Lamb!" What more touching and sweet? Or, "Jesus, lover of my soul" to the tune of our mothers, "Aberystwyth," none more tender and devotional.

Most of it is in the sonorous and ringing major, "Diadem," for example, or, "O, listen to our wondrous story," or the strong choral response, of the "Diolch Iddo."

The Welsh can sing and they do it. When we all get home to glory, whatever your place or mine, may it be near the Welsh choir—a great company of them went out with the Lusitania. We will hear them on the other side.

### Liberty of Prayer

We may not be able, all of us, to preach and sing, but one thing we can do, and that is, pray. And prayer is first.

"Right here," said Mrs. Humphrey, the pastor's wife in the Baptist chapel, "the revival began in North Wales. Rev. R. B. Jones was leading the meeting. One day he left the platform saying, 'I am not leading this meeting, the Holy Ghost is in charge.' Instantly a man in the audience began to pray. We had never heard him before; but the unction of God was upon him. Almost immediately as by a heavenly suction the people began to come in off the streets, and the revival was on."

Rev. W. R. Jones (there are many Joneses in Wales) said to the writer as we stood together in the chapel at Pen-cai, "Here the awakening started with

us. I closed my sermon and was moved to throw the service on the people. To my surprise a timid woman who had never given voice before broke out in prayer; so forceful and melting, it brought us all to our knees. And somehow it filled the house; it has not been empty in service time since."

"Well, this way is open, always.

At Keswick, Rev. Owen Owen said, "Many of you came to our beloved land to try to carry the revival home; it does not come from Wales; it comes from heaven." Amen!

### Week at Keswick

This week, following the Welsh revival, was saturated with the Spirit, and one could not help but feel it ever and anon in the midst of the earnest discourses in the tents. The men of Wales who were present would throw in their stirring Diolch Iddo—

"Songs of praises, songs of praises,  
I will ever give to Thee,"

and it helped to lift the tide of devotion. I shall not forget the great Saturday meeting of 1905, led by Dr. A. T. Pierson.

He was about to depart for our own country and had come prepared with a goodbye message. But that message was never given; it was taken out of his mouth.

"I have just returned from the Welsh revival," he said, "and I recognize the compelling lead of the Spirit. Is there any one who has a special word from the Lord that he must speak right now?"

Instantly, a woman was on her feet to tell of spiritual victory. Confession, renewal and praise followed in swift flashes of high emotion, that seemed like the primitive tongues of fire at Pentecost.

I listened, as all did, deeply moved, for an hour, and then slipped away to the other tent where Rev. F. B. Meyer was giving a devotional exposition.

When I returned there stood the tall, straight figure of Dr. Pierson, his body tense, his eye alert, and the testimonies were still finding utterance.

At last as the whelming flood was coming to its crest and close, I heard that mighty exegete of the Word, lifting his hand, say, "I want to utter one word before we are forced to close this meeting. I thank God tonight for taking away from me the greatest sermon I have ever prepared and giving it to the people." Then he sat down.

And then again the chorus, swelling high,

"Songs of praises, songs of praises,  
I will ever give to Thee."

# The Book of Job, or, Why the Godly Suffer

By Rev. C. B. Currie, Augusta, Ga.

**V**ICTOR HUGO has called the book of Job, "perhaps the greatest masterpiece of the human mind."

About it, various questions have been asked—the writer, the date, the scene, the literary character, the theme.

The writer is unknown. He is thought to have been Job himself, Moses, Solomon, Isaiah, Hezekiah, or Baruch.

The date, too, is unknown. It is supposed to have been in the age of Moses, Solomon, the Exile, Ezra, or the Maccabees. An early date, I think, is the more probable.

The scene is the land of Uz, east or southeast of Palestine, near the Arabian desert.

With respect to literary character the book of Job is a dramatic poem, introduced and followed with historical prose, 32:1-6, also being prose. The poetry, itself, is not history but has an historical basis.

Seven actors and one actress take part: Job, God, Satan, the three friends, Elihu, and Job's wife.

The theme is in the form of a problem: "The Mystery of the Sufferings of the Godly," and the key passage is 10:2, "Show me wherefore thou contendest with me?"

Why the godly are afflicted is a problem that puzzles many.

"This is the cry that echoes through the wilderness of earth; through song and sorrow, day of death and birth. Why?"

Only a partial solution of the problem appears in

## ACT I

### THE BASIS OF THE PROBLEM, CHAPTERS 1, 2

The earth. Job, an upright man, rich in oxen, asses, sheep, camels, and sons and daughters—"the greatest of all the children of the east."

Heaven. The angels present themselves before God. Among them, also comes Satan. God asks Satan whether he has considered His servant Job, and noted his uprightness. Satan replies, "Doth Job fear God for naught?" Has he not been blessed, abundantly, by God, and is he not upright from selfish motives? Take away his prosperity, and he will renounce thee to thy face.

God therefore gives Satan permission to test Job.

The earth. Calamities rush upon Job. The Sabaeans rob him of his oxen and asses, and slay his servants. Lightning kills others of his servants, and his sheep. The Chaldeans fall upon his camels, take them away, and put to death the attending servants. Swooping out of the wilderness, a tornado strikes Job's eldest son's house, and leaves all Job's children dead. Still, Job is patient.

Heaven. Satan again appears before God, and God inquires of him whence he comes, and whether he has considered His servant Job, who though

afflicted has held fast his integrity.

Satan replies that Job will renounce God to His face, if God will subject him to bodily suffering.

"Behold," says God, "he is in thy hand; only spare his life."

Then Satan afflicts Job from head to foot with boils, and Job takes a piece of broken pottery to scrape himself, and sits among the ashes.

Job's wife hisses, "Renounce God, and die."

Here, in the first act of the drama is seen a partial, but only a partial, solution of the problem. *By affliction, God is testing Job.*

We, too, are tested. We are not tested, however, to show God what we are (for He already knows), but to reveal us to others and to ourselves. Our afflictions show our neighbors and ourselves whether we are patient, honest, or true; whether we complain under sickness, earnestly strive to pay our debts, or tell the truth when it hurts.

Job's three friends, having heard of his calamities, arrive to comfort him.

## ACT II

### THE DISCUSSION OF THE PROBLEM, 3:1-42:6

#### Opening Complaint of Job, Chapter 3

Job complains that he was ever born, that he did not die at birth, and that he is not permitted to die now.

#### First Series of Debates, Chapters 4-14

To comfort Job, his three friends assume that affliction proves personal wickedness. In other words, they assume that God is chastising Job for his sins.

Job replies that their principle is true only in general; it has many exceptions, one of which is his own case. He is conscious of no such great sins as they say are the cause of his sufferings, and he would explain his afflictions in some other way.

The partial explanation of the three friends as to suffering is given still.

Jesus, passing by, saw a man blind from his birth. "Who did sin, this man or his parents, that he was born blind?" the disciples asked.

Jesus answered, "Neither did this man nor his parents sin, that he was born blind." He merely asserted that no special sin or sins of the man or his parents caused the blindness.

It is true that sin on the part of God's children, or the unregenerate, is never over-looked by God. In the case of the regenerate, it is often (not always), visited with chastisement, that is, punishment for reformation. Frequently, it is forgiven, upon repentance, without chastisement. In the case of the unregenerate, sin, not repented of, and therefore not forgiven, is always punished as satisfaction for the broken law. But, neither in the case of the regenerate nor the unregenerate can an affliction be known by man as chastisement or satisfaction for sin. The bullet that despatches a soldier sentenced to be shot by a squad can be traced to no special rifle.

Do not under-rate, however, the scriptural truth that the children of God often are chastised for their sins. Hezekiah, having been "sick unto death"—recovered. Well once more, "he rendered not again according to the benefit done unto him . . . therefore there was wrath upon him and upon Judah and Jerusalem." Manasseh, the seducer of his nation, bows at Babylon in chastening fetters. And what truer chastisement for sin than blindness of mind, hardness of heart, remorse of conscience, or vileness of affections; all of which even the regenerate, if they fall into sin, may have?

#### Second Series of Debates, Chapters 15-21

The friends rebuke Job's presumptuousness and impiety, and depict the certain and speedy end of the wicked, chapters 15, 18, 20.

In reply, Job reproaches his friends for their lack of sympathy, complains of God's treatment of him, hopes for vindication after death, and shows that suffering does not necessarily prove ungodliness; if it did, all the wicked would be afflicted, but as a matter of fact some of them are allowed prosperity. Also, he reproves the friends for presuming to know how God governs the world, chapters 16, 17, 19, 21.

#### Third Series of Debates, Chapters 22-31

Eliphaz insists that Job is suffering for his sins and specifies oppression and injustice. He warns Job that he cannot hide his sins from God; sinners in the days of the Flood tried that but failed. And he exhorts Job to return to God, assuring him of restoration and prosperity (chap. 22.)

Bildad makes his last speech, which is short, probably because he is worsted in the argument. He declares God's perfections and man's inferiority to him (chap. 25).

Zophar is silent in this series of debates; he appears to be vanquished.

Job replies to Eliphaz, and Bildad (chaps. 23, 24, and 26-31).

Speaking to Eliphaz (chap. 23), Job longs that he may find God and, set his case before Him, confident that God will acquit him. But his bright vision fades, and on every side he gropes for his God.

Again he protests his uprightness, yet is afraid that after all he may be guilty in God's sight, otherwise he would not be so greatly afflicted.

Job is perplexed at why God allows wicked men to prosper (chap. 24). The wicked steal, they oppress, they extort, they murder, they commit adultery, yet "God regardeth not their folly." Prosper though they do, he admits in "a little while they are gone," they are brought low."

Replying to Bildad (chap. 26) Job speaks ironically in verses 1 to 4:

How your speech has helped me!

Moody Bible Institute Monthly

It has given me strength, wisdom, and knowledge!

But, Job acknowledges God's power, as seen in the spirit world, on earth, and in the heavens, and exclaims, "The thunder of His power, who can understand?"

Again Job protests his innocence, and asserts the fate of the wicked (chap. 27). Though the godless may get temporal gain, they lose spiritual things, including their own souls.

Therefore, argues Job, "the fear of the Lord, that is wisdom" (chap. 28). Man discovers metals and precious stones in mines, but where shall he find wisdom, a richer treasure? God "knoweth the place thereof."

Then Job looks back over his life (chap. 29).

He exclaims, "O that I were in the months of old," when he was prosperous, respected, useful, and happy.

With this, Job bitterly contrasts his present misery (chap. 30). He is derided by worthless outcasts, tormented by the rabble, and tortured in mind and body, for which he blames God; and he mourns, "Thou wilt bring me to death."

Yet, he will cry for help, for has not he himself shown compassion for the suffering?

Job now makes his last protest of his uprightness (chap. 31). He has not been guilty of adultery, lying, fraud, oppression, stinginess, greed for gold, idolatry, vindictiveness, or inhospitality. And he challenges the Almighty to answer him.

#### Elihu Offers His Solution, Chapters 32-37

Elihu is bursting to speak (chap. 32). He is angry with Job because Job has "justified himself, rather than God"; and with the three friends, because they have condemned Job, yet have been unable to answer him.

Apologizing for interference in the debates, Elihu admits that he is young and the other men old, but claims that he is no fool—"It is not the aged that understand justice. Hearken unto me; I also will show my opinion."

And Elihu's opinion is that none of the friends has convinced Job; God may vanquish him, but not man.

Yet, Elihu's breast, "like new wine skins, is ready to burst" with speech. He "will speak, that he may be refreshed," and he "will not respect any man's person," neither will he "give flattering titles to any man."

Addressing Job (chaps. 33-37) Elihu holds that *affliction is a means of training or discipline* and he therefore reproves Job's self-justification, vindicates God's justice, and exhorts Job to submit to Him who is unsearchable greatness.

Yes, affliction is often a means of training or discipline. In Babylon Judah was kept captive for seventy years that it might be turned to Jehovah. Jonah in the fish's belly came to himself, and prayed unto God. Jehovah warns Israel and Judah through Hosea that He will be unto them "as a lion," and declares that in their affliction they will seek Him earnestly. Affliction is  
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our school-master; it measures our progress in the education of the heart. It develops and displays Christian graces. Job, had he not sat on a heap of ashes might never have been placed upon the pedestal of patience.

#### God Speaks, Chapters 38-41

But not in training, not in testing, not in chastisement, is the full mystery of the suffering of God's children seen. Only Omniscience knows it, and out of the whirlwind He speaks. Silence, Elihu! Silence, Job! Silence, false friends! while Jehovah shows that His children, like the rest of creation, are under the control of an infinitely wise, loving, and powerful God, who cannot be understood perfectly, but who is worthy of implicit trust. When Job can understand God in nature, then, and not till then, can he understand the mysteries of God in the moral realm.

But Job cannot understand the mysteries of God in inanimate nature (38: 1-38). Earth's glad creation, the deep, the dawn, and the underworld; light and darkness; the snow and the hail, the rain and the frost, the constellations and the lightning—these are mysteries Job cannot know.

Mysterious, too, are the ways of God in animate nature (chaps. 38-41). The lion and the raven, the wild goat, the wild ass and the wild ox, the ostrich, the war horse, the hawk and the eagle, the hippopotamus and the crocodile—the mysteries about these Job cannot understand. How, then, can he understand the mysteries in the moral realm?

#### Job Confesses, 42:1-6

Job confesses his ignorance of the Almighty's ways and his consequent harsh judgment of Him. He had heard of God—His power and His wisdom—but now he has a clearer revelation of God. He sees Him whom Isaiah "undone," also saw, "the king, Jehovah of hosts." This is enough for Job. The full mystery of his sufferings still is unsolved, but he will leave it with Him who had said that it was He who "laid the foundations of the earth . . . when the morning stars sang together, and all the sons of God shouted for joy"; and who "hath cleft a channel for the waterflood" and "a way for the lightning of the thunder."

#### ACT III

##### THE ENDING OF THE PROBLEM (42:7-17)

After the confession of Job, God condemns the three friends for their wrong assertions about Himself, and tells them to go and offer up for themselves a burnt offering, assuring them that Job will pray for them, and be answered because he is acceptable with God.

The ground of God's condemnation of the three friends is that they have not spoken of God "the thing that is right." They have defended Him falsely, dogmatically asserting He is chastising Job for his sins, whereas they do not know why God allows Job to suffer.

Has not Job also, spoken of God in a sense, "the thing that is not right?" Undoubtedly he has. From 3:1 to 32:1,

he repeatedly shows impatience, complaining at his lot and remonstrating with God. So true is this that God takes about four chapters, 38 to 41, in which to rebuke and humble Job. Still, "Jehovah accepted Job" and says to the friends, "Ye have not spoken the thing that is right, as my servant Job hath." How explain?

With respect to Job's speaking the right thing about God, this is his confession of the wrong things he has spoken about God and his acknowledgement of God's greatness and his own littleness, 40:3-5 and 42:1-6.

Respecting God's acceptance of Job; God accepts Job after he has confessed and repented of his wrong utterances about Him, just as God accepts all his children after they confess and repent of their sins.

But, you may argue, the fact remains that Job, at times, is impatient. How, then, can James truly call him patient? James means that Job was patient, or steadfast *on the whole*. Deprived of his property, bereft of his children, tortured in body, taunted by his wife—still Job (2:11) "did not sin with his lips." It is later that he sins with them, after his so-called friends arrive to comfort him. He is irritated, it seems, at the very presence of these men as, at first, they sit in silence near him; and after he is falsely accused by them he loses self-control, and gives them and God a piece of his mind. But, shall we not judge Job by the *general course of his life*, which, beyond the shadow of a doubt is upright? He is a hickory, sometimes swaying under suffering, but deep-rooted in God. Straightening again, he stands an example to future ages of steadfastness.

Truly, therefore, does James call Job patient or steadfast. And, James is but citing inspired history when he says that Job's steadfastness issued in God's pity and mercy, for God gives Job twice as much as he had before—sheep, camels, oxen, she asses, sons, and daughters. "And in all the land were found no women so fair as the daughters of Job . . . And after this, Job lived a hundred and forty years, and saw his sons and his sons' sons, even four generations. So Job died, being old and full of days."

#### READING FROM THE BIBLE EVERY DAY

Enthusiastic welcome has been given to the *Churchman's Kalendar of Daily Bible Readings*.

The readings are arranged in three courses, one on the Christian year, one on the life of our Lord, and one for children. "It is hoped," says the foreword, "that in no way will these courses be looked upon as a substitute for the calendar in the Prayer Book, or for the Lectionary, but rather as the first step in daily reading of Holy Scripture leading up to the Prayer Book standard."

The *Daily Bible Readings*, the three courses under one cover, are twenty cents a copy, or \$15 a hundred. Copies of any single course are five cents each, or \$3 a hundred. Orders should be sent to the Book Store, 281 Fourth Avenue, New York.



## Suggestions for Gospel Song Writers

The criticism of gospel songs we hear so frequently is not lodged against the music more than the words. Perhaps the song writers whom we are happy to have among our readers will appreciate such words for songs as we may be able to set before them in our pages from time to time. The words are not copyrighted in any case so far as we know, but no experienced song writer would assume to use them, we feel sure, without permission of the author in each case.—Editors.

### WHEN WE LAY DOWN THE BURDENS

By Rev. W. Lomax Childress,  
Cumberland, Md.

When we lay down the burdens,  
That the years of time may send,  
They will be nothing, brother,  
To the glory at the end.

The hours of toil that tried us,  
And the stones along the way,  
Will all have been forgotten,  
At the breaking of the day.

The pain that thrilled the body,  
And the dimming of the sight,  
As vanished mist will leave us,  
At the coming of the light.

The seed we sowed with patience,  
In the stormy days and fair,  
Shall blossom into beauty,  
In the golden harvest there.

The faith we had in Jesus  
And that nothing could destroy,  
Will lead us past the portals,  
To the never ending joy.

And all that we have sought for  
Who have rested on His word,  
Will be freely given to us,  
In the glory of the Lord.

### WHEN YOU SEE JESUS

By Mrs. H. S. Lehman, Chicago, Ill.

When life's skies are dark and drear above you,  
And your heart is sad and lonely too,  
It will always help you to remember  
That there's some one going through with you.

Chorus—

When you see Jesus in the burden,  
How much lighter is the load,  
When you see Him in the journey,  
How much smoother is the road;  
How it helps in ev'ry conflict,  
How it cheers in ev'ry care,  
In the trial, how you can glory,  
If you see the Saviour there!

He has promised we shall not be tempted  
Above that which we have strength to bear,  
We can trust Him when the way is hardest,  
We can know that He is always there.

In our ev'ry trial He's afflicted,  
When we suffer, 'tis that we may be  
Only fitted to receive the blessing,  
And the glory of His wisdom see.

### MORNING BY MORNING

By Mrs. Helen S. Thomson, Chicago, Ill.

Morning by morning we go forth to meet  
All that a day brings, both bitter and sweet;  
Jesus invites us His true love to prove,  
Morning by morning seek help from above.

Ref.

Morning by morning I sit at His feet,  
Morning by morning my Saviour I meet,  
Searching the Scriptures to know His own Word,  
Morning by morning I find Him—my Lord.

Morning by morning if we will but pause,  
Seeking to learn of His love and His laws,  
Little by little, His precepts unfold,  
Morning by morning He gives wealth untold.

Morning by morning more clearly we see  
God's plan unfolding, His Word is the key;  
When we hold fast to Him, trusting His way,  
Morning by morning, He blesses our day.

Morning by morning we learn to adore,  
Fearing no longer the echoless shore;  
Earth's ways grow bright when we walk in His  
love,  
Morning by morning we're looking above.

### ONE DAY LESS FOR JESUS

By J. Paul Bennett, Chicago, Ill.

One day less to shine for Jesus,  
Who the light me gave;  
Have I seen the souls around me,  
Souls whom I might save,  
Struggling through the world's great darkness  
Toward eternity?  
Have I tried to show them Jesus  
So that they might see?

One day less to love for Jesus,  
Him who loved me so;  
Have I spent each precious moment  
His great love to show?  
Am I closer now than ever  
To His heart of love?  
Has my love to men around me  
Shown them His above?

One day less to serve the Saviour,  
Christ who died for me;  
Have I lived as He would have me,  
He who set me free?  
Am I willing all to offer,  
All to give to Him?  
Is my life upon God's altar,  
Offered up for Him?

One day less to live for Jesus,  
Who me life did give;  
May I see, dear Lord, the value  
Of each day I live;  
May I know that by the actions  
Of a single day  
I may settle some one's future  
E'en eternally.

# Dr. Jowett and Criticism

By Rev. W. H. Griffith Thomas, D. D., Germantown, Pa.

**A**T A meeting of the English Congregational Union last September, Dr. Selbie, principal of Mansfield College, Oxford, read a paper on "Evangelical Faith and the Bible," which was based throughout on a definitely critical view of the Bible. He enumerated several points as among those on which scholars are "absolutely agreed" and on this account "would never go back on them."

The curious thing is that none of the things he mentioned can be fairly said to have had the endorsement of all scholars, unless we are to assume that only those are scholars who accept the critical position.

Even apart from those who are associated with the conservative position, like Orr, Green, Robert Dick Wilson and others, I should have thought that Naville, Sayce, Berdmans and Dahse could be regarded as worthy of the name of scholars, whatever be their views.

But Dr. Selbie, like others of his school, ignores every one who does not hold the critical view, though this does not impress one with its truth or fairness. True scholarship always "keeps its mind open at both ends."

The unsatisfactory and, indeed, impossible character of the paper can be easily inferred from this extract

"The intelligent young man of today, he was thankful to say, would have nothing to do with the view that the Bible was a fixed and unalterable quantity. Christianity was to him a road at the end of which was truth, and the search for truth was permitted to him, and so long as he kept the truth before his mind no man in any Christian church should say him nay."

Does this mean that Christianity has no truth to start with, only at the end of the road? That it should be said by the head of a theological seminary connected with an evangelical church, is, to put it mildly, not encouraging for the quality of the ministry there prepared.

## Jowett Comments on Selbie

But my present object is not to discuss Dr. Selbie's paper, but to call attention to something far more important—certain comments on this paper by Dr. Jowett.

The delay in noticing this is due to the fact that on the appearance of Dr. Jowett's words, I wrote to one of the English papers where his comments appeared, and then waited weeks in the hope that some notice would be taken of what seemed to me an important matter.

But as my letter was either lost in transit or else was not allowed to appear, I am desirous, even at this late date, of directing attention to the question because of the far-reaching effects of Dr. Jowett's opinion.

In the course of some notes contributed to the *London Daily Telegraph*, Dr. Jowett wrote as follows:

"Another prominent characteristic

of the meetings in Hull was the evident determination of the assembly to follow the path of absolute sincerity in the treatment of its own creeds and confessions, and more especially in the handling of the Scriptures, and in the rational interpretation of their progressive teachings. The church's attitude to the Bible was discussed in the assembly by Dr. Selbie, whose sane and healthy leadership is greatly valued in all denominations. Dr. Selbie pleaded that there should be no juggling with the truth, but that the accepted findings of biblical scholarship should be wisely and fearlessly taught in all our churches and schools. I profoundly agree with him. There is now widespread unrest and confusion. Our young people do not know where they are. They are in the bonds of antiquated method and conception. Much of their bondage would be released by a more candid and fearless dealing with their difficulties, and more particularly by teaching methods of approach to the Bible in which many of the difficulties would solve themselves. There is a spiritual reasonableness in these things which is speedily justified by its fruitage."

It will be noticed that Dr. Jowett expresses his "profound agreement" with Dr. Selbie, but as the comments are couched in general terms, I wish Dr. Jowett would go farther and state definitely his meaning of the following points:

1. What are the "accepted findings of biblical scholarship" which "should be wisely and fearlessly taught in all our churches and schools"?

2. What, in detail, are the features of the "widespread unrest and confusion" which he regards as now existing?

3. In what particular respects do our young people "not know where they are"?

4. What is meant exactly by "bonds of antiquated method and conception"? Both ideas, "method" and "conception" need elucidation.

5. What, precisely, is the "more candid and fearless dealing with their difficulties which would release them from much of their bondage"?

6. What are the "teaching methods of approach to the Bible" which would solve many of these difficulties?

7. Could we not have an example of illustration of that "spiritual reasonableness" which is said to justify itself by its results?

It will be seen that Dr. Jowett makes a virtual charge against those who do not agree with Dr. Selbie and himself of a lack of candor and of moral courage. This should be justified or else withdrawn, and it is with the hope that Dr. Jowett will see his duty to men who are presumably as candid and as fearless as himself, that I call attention to these words. I believe that those to whom he presumably refers are as strongly in favor of "absolute sincerity" and "spiritual reasonableness" as he is, and on this account I feel he ought to give a definite

and detailed explanation of the points he raises and the charges he makes.

## Ignorance on Inspiration

There is one point in Dr. Selbie's paper to which I will refer because of the bearing on it of Dr. Jowett's own work. Dr. Selbie directed his attack against "verbal inspiration" as that which, he said, was doing "infinite harm to young minds" and was "hindering young men from entering the ministry."

But like many more, Dr. Selbie has misunderstood and therefore misstated the position of those who take this view. They do not believe that inspiration involves dictation, still less that everything in the Bible is on the same level of divine authority and obligation. What they mean by verbal inspiration is that inspiration guarantees the record because the inspiration extends as far as words, since it is only by means of words that we can obtain a thorough understanding of the thought. And so, whether the record refers only to historical information, as for example, in the story of David's sin, or whether it conveys doctrinal teaching about God and Christ, we can be sure of the trustworthiness of the record as it has come down to us in the words of the Bible.

Now what I particularly wish to point out is that I know no one in the present day who is doing more than Dr. Jowett to call attention to the words of Scripture as the medium of the truth of God for human life. In the various volumes of sermons published by him can be found abundant proofs that a careful consideration of the words of the Bible is the best way of arriving at the truth of the divine revelation. I for one have often been greatly impressed and helped by his felicitous presentations of Scripture teaching based on the words of the Bible, and I cannot believe, or think he believes, that these aspects and applications of truth are merely the result of human effort; on the contrary, I regard them as among the best and most convincing proofs of a divine superintendence which we call inspiration.

This is what those who hold verbal inspiration mean, namely, the reliability of the words of Scripture as the medium and guarantee of the underlying thought of God for human life, where that teaching is forthcoming, and an equally reliable record of historical facts in cases where the passages do not involve a direct divine message.

## Let Dr. Jowett Explain

I cannot forbear expressing my great regret that Dr. Jowett has so definitely expressed his belief in and sympathy with the critical school.

Hitherto he has preserved a silence on the topics and has contented himself with a positive presentation of the evangelical message. And while some of us have often wished he could have seen his way to break silence and to use his great influence in guiding thought in

those right channels which his preaching clearly involves, yet we have been deeply thankful for his emphasis on the great fundamental realities of grace.

But now, in taking sides so definitely with Dr. Selbie, he has made it necessary for others to speak as plainly as he has done.

There is one outstanding reason why he should go into detail and explain the force of the general charges he has brought against many of his brethren in the ministry. It is this: in all the sermons of his which I have read, including those he has preached to his own congregations, I cannot recall that he has ever set forth those "accepted findings of biblical scholarship" which he says should be fearlessly taught in our churches, or

given any guidance along the lines indicated in the comments.

We may assume that even in his congregations there have been some who were "in the bondage of antiquated method and conception," and I should be glad to be directed to any sermon in which Dr. Jowett has endeavored to release them by a "candid and fearless dealing with their difficulties."

That I am not alone in this impression of Dr. Jowett's silence on critical topics in the course of his ordinary ministry, I quote from a recent book, *The Best I Remember*, by Mr. Arthur Porritt, editor of *The London Christian World*:

"I have never been able, from hearing him preach, to feel quite certain where he stands in relation

to modern theological issues. His ministry is essentially evangelical in spirit but not evangelical in the letter. I have never heard him preach on a miracle when he has emphasized the miraculous; invariably he has drawn from the miracle-story its spiritual significances and present-day applicability. Nor have I ever heard him indicate his personal attitude toward higher criticism, beyond conceding once that there were two Isaiahs. His preaching is the preaching of affirmations to the total exclusion of negations. While he never wounds the susceptibilities of the conservative school, he never challenges the liberals in theology. 'New' and 'old' alike thus find common ground in a scriptural ministry luminous with spiritual truth, yet free from the jangling of school men."

## Defending the Ku Klux Klan—A Reply to Mr. Funderburk

By Rev. John Bradbury, Lancaster, Pa.

I HAVE just finished the article in the March issue on the Ku Klux Klan by Rev. A. R. Funderburk, Palestine, Tex.

My immediate reaction is to regard it as a transgression of the laws of righteous publicity. The article is wrong so far as the K. K. K. is concerned. The author is not charged with falsification, but rebuked for assertions he had no right to make unless the proof is absolute and complete.

I am not a member of the Klan, but as a Christian minister I have undertaken to investigate the Klan and its activities, that I might be informed concerning this important public question. The assertions I may make in answer to Mr. Funderburk are not based upon the statements of irresponsible persons, but taken from the official data of the Klan itself. Mr. Funderburk seems to have built his tirade on street gossip, whereas such charges as he makes should have been based only on official investigation.

To everything he says in relation to the Bible, I say "Amen," but concerning his statements regarding the Klan I know him to be wrong, and in fairness to your readers, and out of respect to Klansmen generally, who for the most part consist of earnest, kind-hearted, patriotic Christians, I think you should publish this correction.

1. The first impression I wish to correct is the statement, "It has no interest in the welfare of others than Americans." That is not true. Everything I have before me indicates that the organization stands for things contrary to that. "The glory of a Klansman is to serve." So states its ritual. All kinds of human beings have a right to this service, and you will find from the activities of the Klans that they are sedulously serving.

2. The next impression I wish to correct is that the attitude of the Klan toward the Jew is, "Boycott them and force them to leave." Can any one prove that any Jew has been persecuted by a

Klansman? The Jew is excluded from the Klan not because he is a Jew, but no man can become a Klansman who is not willing to bow the knee to Jesus Christ. Says Col. Simmons, the Imperial wizard of the K. K. K.:

"Even though many Jews could and would qualify for membership, it would have been unjust to allow the Jew to enter into fellowship with the organization by appealing to his patriotism, and then have him cease to attend because every meeting would be out of harmony with his religious convictions."

3. The next impression I desire to correct is in regard to Roman Catholics. The Klan is made to say:

"We're not going to stop until we drive every one of them out of the country."

Mr. Funderburk adds, "We are comparing Bible teaching with Klan teaching. The Bible says 'Do good to them and pray for them.' The Klan says, 'Drive them out.'"

That comparison is not true. The verses taken from Romans 12 are part of the heart of Klanism. That chapter is the central code of the organization. It is not uncommon for Klansmen to hold meetings at which prayers are offered for all people, especially for their enemies. Hear what Col. Simmons has to say about this subject:

"The Knights of the Ku Klux Klan, regardless of statements made to the contrary either through ignorance or with deliberate intent to misrepresent it, has not made, is not now making, and does not intend to make any fight on the Roman Catholic church as a religious institution, but it will unalterably and unequivocally oppose any move of the Catholic church or of any other church, individual or organization, which attempts to bring about a combination of church and state in the United States."

4. The next impression I wish to correct is, that "Klansmen who profess to stand for law and order are often guilty of violation of this law."

This is a harsh charge to make unless one has facts to lay on the table. The Klan has been assailed a multitude of times but no court as yet has found it guilty. Its officials have been arrested on various charges but no grand jury indicts.

A nation wide propaganda has been instituted against the Klan. Fair play made me ask why, and started me on a hunt for the truth. December 3, 1922, Dr. Newel Dwight Hillis, of Brooklyn, exhibited 250 telegrams that were replies to inquiries sent by him at various times to mayors, sheriffs, and other officials of towns and cities where supposed Ku Klux Klan outrages had been reported, and he said that every reply contained specific denial that the outrages were in any way traceable to the Knights of the Klan.

Col. Simmons answers: "Because certain individuals at certain times have committed acts of violence under cover of darkness and shielded by masks and robes somewhat resembling the official regalia of the Ku Klux Klan, they have been classed as members of that organization. The Ku Klux Klan is a strictly law abiding organization and every member is sworn to uphold the law at all times . . . and any member violating this oath would be banished forever from the organization."

5. The final impression I wish to correct is that the Klan is anti-Christian.

I have not found the Klan to be anti-anything. Above all it is not anti-Christ. Mr. Funderburk says that Jesus would be excluded on the grounds of His being a Jew. What a misstatement! The highest official of Klandom reports, "At every lodge meeting Jesus Christ is lauded, and His teachings expounded and the constitution and regulations of the order set forth that the living Christ is the Klansman's criterion of character."

Moody Bible Institute Monthly



Any converted Jew could become a Klansman. I know of at least one converted Jew who is one.

#### Reasons for the Klan

May I be permitted to give to this response a conclusion?

I would not sit upon the judgment throne to denounce men of the type required to be a Klansman. Still, I would not approve all that there is to Ku Kluxism. I am not a member of a single fraternal organization, for good reasons. But one also is aware that this country has arrived at the watershed of destiny. For years a silent penetration of our national institutions has been going on. Subtle mischief is at work. Nefarious combinations have grown so powerful as to present a national menace. Ku Kluxism is only a phase of our national alarm. The Klan is here to stay. It is growing at a phenomenal rate. In spite of a nationwide opposition and vilification native Americans are sweeping into its ranks by the hundred thou-

sand. What is arousing the manhood of this country? Perils such as these:

In the vicinity of Boston there are twenty-seven newspapers and magazines published for the purpose of overturning this republic and substituting Communist government.

If a relative of yours in Philadelphia became a drug addict, and died of it, supposing in righteous indignation you should make war on drug peddlars, and discover that your relative had been poisoned by a man who came over to this country to be a parasite on our body politic; and supposing you found more foreigners all engaged in the same business, would you feel like sounding a call to every true American to drive these monsters from our midst, or would you not?

And then supposing you had gathered evidence that ought to convince any court, only to discover that a corrupt political organization lends its protecting wing to these human pests, and by delays,

appeals, and arguments about legalities you were cheated out of justice, would you not begin to shout that something ought to be done? Brethren, let us be fair! The Ku Klux Klan is a sign of the times. A few men thought that something "ought to be done." They organized, but nobody seemed to like them. And yet, in spite of all the spleen vented against them their ranks are swelling faster than any other body of volunteers in the history of the country.

To be a Klansman is not popular, in some places it is dangerous, and yet they are taking the oath of their obligation to Christ and citizenship in numbers that astound.

Investigate the Klan. So far I have found that the churches never had a more active ally, the state a more determined champion; our homes a more resolute defender, and lawlessness and vice a more powerful foe than the Ku Klux Klan.

## South Dakota on Material versus Spiritual Values

A CONCURRENT RESOLUTION  
Introduced by the Committee on Education

WHEREAS, The unprecedented wave of crime sweeping over America, crowding our jails and penitentiaries, and increasing the prison population of South Dakota almost 100 per cent, is, in the opinion of the most expert sociologists of the age, due to the emphasis which has in recent years been placed upon material values and the small concern paid to spiritual values, in home, school and society; and,

Whereas, This alarming condition shows no indication of subsidence, but on the contrary is increasing, and must produce a situation that should arouse every thoughtful person to consider efficient methods of combating the crime wave and to impress the great necessity for reform in modern home life, school economy and social practices; and,

Whereas, The multiplicity of bills offer diverse methods of accomplishing this purpose which have flooded this legislature is proof of the concern felt, as well as the difficulty of enacting into law effective provisions for producing the end sought, as well as the greater difficul-

ty of bringing citizens of opposing views and different religious convictions to a uniform understanding and method; and,

Whereas, Washington said in his farewell address: "No nation can exist without religion." Experience, the history of humanity, has demonstrated that a republic like ours is strong and a blessing to its people and the world according to the development of its people, according to the moral character and intelligent religion of its people; and

Whereas, The strength and efficiency of any republic, a government by the people depends upon the best development of those people, which experience has demonstrated, and history shows, cannot be without religion. The strength of a republic is in the character of its citizens, their intelligence and their morals, inseparable from their religion and

Whereas, It is uniformly conceded that the remedy must be effected through the inculcation of morality, spirituality and conscience in the young, in church, school and home; therefore, be it

Resolved, By the Senate of the State of South Dakota, the House of Representatives concurring

That the people of South Dakota be

enjoined to at once address themselves to renewed effort to restore the balance between the spiritual and the material, that our children be reared up in the precepts of fundamental righteousness.

That the churches and Sabbath schools be constrained to intensify their work and to extend it to every child within their respective spheres of influence.

That parents be adjured to exert every effort to restore the old time influence of the home in moulding the lives of their children, for the development of conscience and morality; that the family altar be restored and that in self-sacrificing love the little ones be trained in the simple virtues, of truthfulness, honesty and respect for the rights of others.

That the schools promptly reform their methods so that the rudimentary studies, as well as the sciences be taught only as subordinate to righteousness. That the emphasis be placed upon morality, good conscience, respect for parents, reverence for age and experience, and that all learning is but the handmaiden of eternal goodness.

That it is the judgment of the legislature of South Dakota that only upon the lines herein suggested can the true balance be restored and the crime wave checked, and civilization preserved.

## The Morals of the Movies

By Mrs. Clara Winterton

"THE most insidious suggestions of evil in the land today."—A Pinkerton detective.

"In every performance some ignoble suggestion."—Dr. Winfield Hall, a leading authority on social ethics.

"The worst said has not been strong enough."—Judge Landis of the United States District Court.

#### Censorship Has Failed

The thinking people of the world, though they may not be Christians even, are much concerned over this great evil. Clean-minded women and clean-minded men are forming themselves into censorship organizations to pass upon all amusements and to prevent young minds from being poisoned by such film or footlight

productions as are merely banal and meretricious. But no amount of legislation can overcome an evil so deeply rooted in the affections and habits of the people. What is needed is a heart work for each one affected.

The churches should awake and, holding up a higher standard of spirituality, go out to stem the tide of moral loose-

ness, ere every vestige of righteousness is swept away.

### Should Christians Attend Movies?

The question naturally arises, can a Christian attend a moving picture show?

The invention by which the moving picture is produced is one of the most remarkable of the age, and if properly used could be the means of accomplishing much good. It could be used to teach geography, customs of foreign people, scientific facts, and some of the great truths of the Bible. But until it is put to commendable use, the Christian could not indorse with his presence an institution that leads to evil and away from God. Neither should he contribute to the support of such an institution when the cause of God in the earth is languishing, and thousands of fellow-beings are starving. The conscientious Christian could not contribute the price of one admittance, in harmony with his profession.

The Christian will ever be mindful of his example. He might attend some particular show that would do him no harm, but others seeing him there would naturally reason that his example was

safe to follow, and they would continue to patronize an institution that would lead them far astray.

### Which Comes First, Pleasure or God?

The true followers of Christ will shun places of worldly amusement because they can neither take Jesus with them, nor find Him there. Worldly amusements have no influence to lead one nearer heaven, but rather have a tendency to destroy love for God and His worship. The professed Christian does not live up to his privilege as such, else the pleasures of sin would hold no charm for him. The only hope of salvation for himself and others is to live in conformity to the precepts of God's Word. The lowered standard of the nominal churches is as much a sign of the last days as is the exceeding sinfulness of the godless.

Paul in the first part of the third chapter of his second letter to Timothy affirms that the last days will be made perilous because men will be "lovers of their own selves." He further affirms that these same last days will be made perilous because men are "lovers of pleasures more than lovers of God." When we take together the sayings of

Paul and of Jesus and of all the prophets concerning the conditions that will exist in the world just before the second coming of Christ, and when we see how literally all these things are being fulfilled, we ought to have no doubt in regard to the time in which we are living. We should individually leave nothing undone in preparing for that supreme event.

### The Handwriting on the Wall

The God who is the same yesterday, today, and forever, has promised to deal with the sin of this time. He will visit with judgments, that He may arouse, if possible, all people from their carnal revelry. But if they fail to heed His warnings, they may rest assured that He will not permit these things to go on forever. A note of warning must be sounded throughout the world that sin, when it becomes so confirmed as to be incorrigible, must surely stand before the righteous Judge to receive its merited doom. It is therefore about time that the exploiters and confirmed lovers of viciousness in the drama and in moving pictures should read the handwriting on the wall. Their Babylonian feast is drawing to an end.

## "Some Hypothetical Questions"

We publish this communication not because we agree with its author, but because we respect him. We trust that the debate will end at this point, however, as most of our readers interested in the subject know Mr. Mauro's views, which have been replied to at different times in our pages.—Editors.

THE Editor of THE MOODY MONTHLY,  
Dear Sir:

I have read with much interest the remarks by our esteemed brother, Mr. C. C. Cook, published in your March issue under the above title; and inasmuch as the matter he discusses is of great importance, as well as of current interest to many, I trust you may be willing to give space to a brief presentation of another view thereof.

1. Our brother undertakes to deal with a question which is often asked, namely, How could the Lord Jesus have offered to the Jews of His day a kingdom which it was not in the plan of God to establish at that time, and which would have falsified the prophecies concerning the sufferings, death and resurrection of Christ, those concerning His session at the right hand of God, and those concerning the coming and ministry of the Holy Spirit on earth? And our brother thinks that "an easy reply may be given," and one that will "turn the tables on the questioners" by simply asking another question, viz., "What if Israel had accepted Him as their Messiah? in which capacity," Mr. Cook says, "He did admittedly present Himself."

But, with all possible respect, I submit that this is no "reply" at all, and that, in presenting it as such, our brother has overlooked a vast and radical difference between the question he undertakes to answer and those he himself asks—such as, "What if Judas had not betrayed his Lord?" "What if Peter had com-

mitted suicide in remorse for his denial of Christ?" etc.

Let me, in the first place, declare my hearty agreement with Mr. Cook when he characterizes such questions as being "futile and unprofitable," and as yielding but "barren results." Indeed, I should express myself regarding them in much stronger terms. But the question Mr. Cook essays to answer is in a different category entirely, as can be easily and clearly shown.

Our Lord came to the people of Israel with the "offer" of the forgiveness of their sins (Matt. 9:5; 6; Luke 3:3, 6; Acts 10:36, "peace through Jesus Christ," etc.); He came with the offer of the new birth to all the "whosoever" who should believe in Him (John 3); He came with the offer of eternal life (John 5:40; 6:35, 47) and of "rest" (Matt. 11:28) to all who should "come to" Him; He came with the offer of deliverance to the captives of sin, of healing for the broken hearted, of salvation for the poor, of sight for the spiritually blind, and, in a word, for the purpose of proclaiming "the acceptable year of the Lord," as to all which blessings, promised aforetime, He could say, "This day is this scripture fulfilled in your ears, etc." (Luke 4:18-21). In each and every instance, He offered and proclaimed that which He was free to offer, and which every individual who heard Him was free to accept, upon the simple condition of repentance and faith. As it is now, even so it was then.

When therefore, we are asked, "What would have happened if the Jews had

accepted Him as their Messiah?" our reply is, "It would have been with everyone of them as it was with those Samaritans who, before ever our Lord began His public ministry of preaching, accepted Him as 'the Messiah, the Saviour of the world' (John 4:42); for it was the case then, as it is to this present day, that 'as many as received Him, to them gave he power to become the children of God' (John 1:12). It matters not at all how many soever they might have been."

But there is the greatest possible difference between this question and the one Mr. Cook essays to deal with. The latter arises upon consideration of the recently evolved idea that our Lord offered to Israel a kingdom which it was not in the plan of God's dealings with the world, or in accordance with the prophecies of Scripture, to set up at that time, a kingdom which He was not free to offer or they to accept without falsifying the Word of God, a kingdom whereof our Lord declared that the time had not been revealed to the angels of God, nor to the Son Himself (Matt. 24:36; Acts 1:6, 7). In considering a doctrine so radical and so novel as this, it is manifestly legitimate and proper to raise the question, "How could our Lord conceivably have offered a thing His hearers were not free to accept, and which it was not in the purpose of God to establish until the millennial age (the time whereof He has kept in His own power)?" That question is not only pertinent, but it has great argumentative force; inasmuch that, unless it can be clearly answered

(and no answer has yet been given that I have seen), it effectually disposes of the idea referred to.

### The "Elijah Which Was for to Come"


2. Mr. Cook by way of a further reply, says that "our Lord Himself once made a hypothetical statement, and left it without explanation." In support of this assertion he refers to our Lord's words concerning John the Baptist, "And if ye will receive it, this is Elijah which was for to come" (Matt. 11:14). But our brother is greatly mistaken in regarding this as a "hypothetical statement"; for it is nothing of the sort. Our Lord here asserts positively concerning John, "This is Elijah which was for to come"; and His words in Matthew 17:12, 13, "But I say unto you, that *Elijah is come already*, and they knew him not, but have done unto him whatsoever they listed"—made that fact so plain that "then the disciples understood that He spoke to them of John the Baptist." Moreover, it is evident upon a moment's reflection, that John either was, or was not, "the Elijah which was for to come," and that whether or not the Jews "received" it could not change the fact. Just as Jesus of Nazareth was the promised Messiah, whether or not the Jews "received it," even so John the Baptist was the promised Elijah, whether or not the Jews "received it." And that is precisely the significance and force of the Lord's words in Matthew 11:14; for the "if" does not imply a doubt as to John's being the promised Elijah, but a doubt as to whether they would receive him as such. For the sense of the conditional clause is as if it read: "whether ye will receive it or not, this is the Elijah which was for to come"; just as one might have said concerning Jesus of Nazareth, "If ye will receive it, well for you, for this is the Messiah which was for to come." In view of what we have said above, and especially in view of the Lord's clear statement in Matthew 17:12, it is impossible to put any other construction upon the statement of Matthew 11:14.

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## What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

### DOMINATION BY UNION COAL MINERS

*The Manufacturers Record*

For some years the non-union coal mines of West Virginia, Virginia, Kentucky and Alabama have saved this nation from a complete domination by union coal mining interests. Practically the entire fight of the union coal people has been centered upon breaking down the independent miners of these states in order to secure domination of the entire coal trade of the country, to the damnation of the nation.

The independent coal miners in Alabama, West Virginia, Virginia and Kentucky have been life-savers to this country. They made it possible for many manufacturing plants and railroads to operate when they would have been shut down if union mining had had complete control over the situation. It is of supreme importance to the country that the fight which has been made by the union miners against the independent or non-union mining operations should not succeed. Every man, woman and child in the country is vitally interested in this, for if the unions should gain control of all the coal mines they could, whenever it suited their convenience, stop every wheel that turns on railroads or in factories, and shut off the supply of coal, and freeze and starve the nation into submission. That is a power so vast, so terrific in its opportunities for evil, that it behooves the country to watch with extreme care every move made in this campaign against non-union mining operations.

The recently appointed Coal Commission in its first report, as lately shown in the *Manufacturers Record*, displayed its utter, hopeless incapacity to deal with facts regarding the coal trade, for, as we pointed out, practically every new statement made by it was incorrect and other statements were not new. No man can tell what such a commission might do, but the country should take warning in advance and see that it does not encourage any radicalism in the coal trade or make any move which would inure to the benefit of the union miners as against the non-union miners.

Every bit of help given to the union mining interests places a club in their hands which might, literally, beat the very brains and life out of the country. It is, therefore, essential that the work of the commission and the work of the union miners, as the latter carry on their propaganda in every direction, should be watched with extreme care and no effort on the part of the people at large should be spared in the fight to keep

union mining interests from destroying the non-union interests.

In the protection of the non-union mines there is safety for the life of the nation, while the success of the union mining interests would be certain death to the nation's welfare and to its freedom from complete and absolute domination by one of the most desperate labor organizations which this or any other country has ever known.

Judging by their past record union miners would not for a moment hesitate to shut down every coal mine, every railroad and every factory in the country, in order to accomplish their purpose of the domination of the entire coal trade. The great bulk of these union miners are of the lower class of foreigners, who have more money and more comforts than they ever had in their own countries. To these rank socialistic elements many of the weak-minded parlor Bolsheviks would give free license to freeze the people of the country to death.

In this case as in others, eternal vigilance is the price of liberty, and without eternal vigilance there can be no safety for the liberty of the people of this country in the matter of a fuel supply upon which the nation's business life depends.

### MAN KILLERS

*The Chicago Tribune*

More than 150 persons have been killed by automobile drivers in Chicago thus far this year. Before this can be printed there will be more killed if the next few hours follow the regular course. Some of the persons killed were in the cars. Most of them were not, and many of them were children. In seventeen of the killings the killer escaped and has not been identified.

Seventeen killers are free in this community now. They know that their cars hit human beings. They have read in the newspapers that the persons hit were dead when picked up, or died on the way to a hospital. They were not touched by the impulse of humanity when they ran away and may not be touched by remorse how.

The blame is not always on the driver. Frequently it is on the pedestrian. But it is pretty safe to say that when a driver hits and runs he is guilty. The laws governing driving must be tightened up, and we are about ready to maintain that a person who kills another and attempts to escape shall be regarded as guilty of murder in the first degree and executed. It might do good to eliminate a few inhuman cowards.

### HUNGRY SHEEP NOT FED

*The Minneapolis Tribune*

In such a time as this, the church as an institution is solemnly called to consider its adaptability as well as its efficiency in the changed and changing order of things. For the past twenty-five or



thirty years, this venerable institution has been passing through various transitions, and in certain places it has seemed to lose its grip upon popular favor. Its place as an opinion-making and habit-forming institution has seemed to be imperiled. To meet this condition, all sorts of new enterprises and new and so-called popular methods have been resorted to.

The most cursory study of these later efforts makes clear and evident their conspicuous failure. When the church, to save its popularity, undertook to meet the insistent demand for entertainment in one form or another, it came into competition with secular agencies far better equipped and organized than it can ever hope to be. It has become tragically evident that the church as a place of amusement has not only lost the confidence of the people generally, but it has signally failed to hold popular favor. The church as a concert hall, or as the purveyor of any form of secular entertainment, has ceased to hold either the attention or the respect of the people. The secularization of religious enterprise, whatever form it has taken, was a cheap effort to regain a lost popularity. It is a striking fact that along with these eccentricities of administration, pulpit power has steadily declined.

Not long since a high-minded critic of the church declared that the modern pulpit is an anachronism; that as an opinion-making power it had ceased to function. This is true only where the prophet has abdicated his office.

Over and against this statement, let us note that where preaching has been maintained at a high level, and where the prophet has taken himself and his message seriously, there has been no diminution of interest, but, on the contrary, the widest degree of popularity and favor.

It is safe to say that in no sphere of human service today is there a greater demand than in that of the prophetic ministry. One clergyman we know, gifted with this power, has been called within a comparatively few years to over a score of pulpits. As a matter of fact, the demand is greater than the supply. Notwithstanding all that is said to the contrary, it is a demonstrable fact that preaching of the right kind, preaching that is both informational and inspirational, is demanded today as never before. A preacher like Dr. Jowett or Campbell Morgan is listened to with unabated interest, and in fair weather and foul, holds multitudes at his feet.

Men and women are as hungry today for the bread of life as dispensed by Jesus Christ as they have ever been. But where the "hungry sheep look up and are not fed," a situation is presented that is tragic in the extreme. The world is literally yearning for a church "for religion only." It will not accept a substitute; it will not submit to a lowering of standards. It asks for bread, and will not accept a stone. It asks for inspiration and refreshment, and it will not accept any diluted expression of deep religious conviction.

The preachers who are holding the masses today are the men who definitely

believe something, and who, in the face of all modern conceits of learning, persist in holding Him up as the Way, the Truth and Life.

James E. Freeman.

## A THREATENING QUARTET

### *The Eastern Methodist*

A president of a great state university said some time since: "It seems to me that in looking at the religious condition of the country, we are confronted by four marked changes which have grown into prominence in the last few years. These changes stated briefly are:

1. A decay in the belief of the supernatural.
2. Disintegration of the Bible.
3. New views respecting inspiration.
4. Loss of the sense of accountability.

These things have also arrived:

Of our age theologically and religiously it may be said as was once said of France and its infidelity: "It rejected the light and it was blasted with the lightning."

So powerful is the revolt against orthodoxy and so prevalent is heterodoxy, and so popular has error and false doctrine become that some one has suggested (it was old Dr. Peabody, of Harvard, I believe), that "if Thomas Paine, author of the *Age of Reason*, had lived in our age he might have put his books and tracts out under the title of Rev. Thomas Paine and occupied a professedly Christian pulpit." Today the situation is indeed pitifully disastrous. We have few infidel clubs now, but we meet with unbelief and heterodoxy in preachers in the pulpit, and scholars in the schools, colleges and theological seminaries, editors of great church papers and Sunday-school periodicals and teachers in the Sunday-schools. They have taken up the miserable business of dealing out under the guise of religion, unbelief of the most insidious, dangerous and poisonous kind.

Indeed, in this our day unbelief and heterodoxy is baptized and is ordained and too often occupies pulpits, holds chairs in schools of learning, and cries, "Lord, Lord!"

## THE OLDER AND THE NEWER ORTHODOXY

### *The Christian Century*

School and church are joined in the attacks made on these two fundamental institutions of society in a recent issue of the *Hibbert Journal*. This widely read quarterly prints an article from the pen of Charles W. Stanley which repeats many of the old charges against the church, and brings some new ones. The Christian congregations are chiefly interested in securing choice sites, erecting buildings and promoting prohibitory legislation. The churches have grown aristocratic, moving into the choice residential sections and sending missionaries back into the city slums, with which the respectable church members set up only a kind of pharisaical relation. The ministry is so much underpaid that it seeks doles from secular business enterprises.

Such strictures, while they make lively

reading, do not touch the heart of the problem of the church. Only the man who truly loves the church as spiritual mother and desires her spiritual health can find the things that are most wrong in her life. Fundamentally the church wavers today between two different religious systems. The older orthodoxy, in most communions a modified Calvinism, is to be contrasted with the new-old religion of Jesus which combines the mystical and social attitudes of the spirit in a great synthesis. The church will limp just so long as it is uncertain which of these types of religion it is its business to give to the world. The religion of orthodox opinion, legalistic rules and sacramentarian ritual is one thing. The religion of a vital faith in God and a conviction that in the mind of Jesus there is a solution of all the basic issues of our social relations is another. Under one system the church is a hospital for sick souls. Under the other, it is a conquering host, organized against all evil and in behalf of all good. Under the old orthodoxy the saints sit in comfortable pews and wait to be ministered unto. Under the new orthodoxy they will organize together in a variety of ways to bring the will of Jesus to pass in every human relationship.

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# Young People's Society Topics

John C. Page

May 13

## Why Do We Believe That Jesus Christ Is the Son of God?

John 20:24-31

This name, the Son of God, is given to Christ at least forty times in the New Testament. In addition to this, such expressions as "His Son" and "My Son" are of frequent occurrence. This name and title is one to which there can be no finite comparison or analogy. The oneness with God which it designates is not such as man or angel may attain. It implies that Christ is not merely God-like but God.

The statement is frequently made by modern critics that Jesus Christ is the Son of God only in the same sense that all men are sons of God. It is asserted that the only difference is one of degree and not of kind. Such a statement is utterly false and anti-scriptural as may be seen in Mark 12:6; John 1:14, 18, and John 3:16, 18.

In proof of the fact that Jesus Christ is the Son of God in a special and peculiar way, it is only necessary to remember that divine attributes are ascribed to Him and that divine names are given to Him. He is shown to be Lord of all things, disease, demons, death and all the powers of nature being subject to His will. His power operated to such an extent that all the disorders resulting from sin were immediately overcome by His presence and His word. Everything indicating omnipotence is to be found in the Gospel narratives concerning Him. It is also asserted in John 2:24, 25, that He knew all men and knew what was in man. He knew men's lives, even the secrets of their hearts; their present thoughts and their future choices were also known to Him.

Such names as "Lord of Glory," "The Holy One," "First and Last," "Emmanuel—God with us," are used concerning Christ in the Bible. Furthermore, worship is given to Him as unto God. This is all the more striking from the fact that He Himself said, "Thou shalt worship the Lord, thy God." If after saying this, He Himself accepted worship as in Matthew 14:23; 28:9, the only inference is that He Himself is Lord and God. Moreover, it is to be remembered that both angels and good men refused worship when it was offered to them as may be plainly seen in the case of Peter in Acts 10:25, 26, and in the case of an angel as recorded in Revelation 22:8,9.

May 20

## Something in the Bible that Has Helped Me

Psalm 19:7-14

This topic suggests an experience meeting in which personal testimony should be given from witnesses concerning spiritual things of which they have definite knowledge. Facts in the spiritual realm are not less true than those in

the physical realm. As surely as he who feels the pleasant warmth of the sun knows that the sun exists, so he that has experienced the transforming power of the Word of God knows that this Word has in it the power of God. To deny this would be to slander the noblest faculties of our nature. It would be to say that one-half of our nature tells the truth and the other half does not. There are spiritual experiences which produce sincere and unchangeable convictions even though the one who has the experience may not be able to put it into logical statements.

The nineteenth Psalm is a psalm of nature and the written Word. In the realm of nature, the heavens preach a never ceasing sermon on God. "Day unto day uttereth speech and night unto night sheweth knowledge." There is no tongue in which the works of God do not speak.

In that part of the Psalm dealing with the revelation of God in His Word, there are five synonyms, namely, "the law," "testimony," "statutes," "commandment," and the "judgments," all of which are used of the Word of God. Many qualities are ascribed to this Word. It is perfect, sure, right, pure, cleansing, true; it converts the soul; it makes wise the simple, it enlightens the eyes of the understanding; it cleanses from error; it is more precious than gold, sweeter than honey and brings to those who obey it, a great reward.

The various aspects of this subject and its discussion may be made to revolve around Jeremiah 15:16. The experience of the prophet ought to be the experience of every Christian believer. Nothing can better express a true believer's attitude towards the Bible and the spiritual satisfaction found in it than the prophet's own utterance,—"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord God of Hosts."

May 27

## Medical Missions at Home and Abroad

Matthew 4:23, 25; 10:5, 8

Dr. Arthur J. Brown in his book entitled, *The Foreign Missionary*, presents the following plea for medical missions:

"Christ Himself set the example by ministering to the sick. Of His thirty-six recorded miracles, twenty-four were of physical healing and there must have been many others, for we read that all them that had any sick brought them unto Him and He laid His hands on every one of them and healed them. Medical work is not to be regarded as a mere humanitarian addition but an essential part of our Christian service in heathen lands.

"Every non-Christian land is a land of pain. All the diseases and injuries common in America, and others far more

dreadful, are intensified by ignorance, by filth and by superstition. In most heathen lands illness is believed to be caused by a demon that has gotten into the body and the treatment is an effort to expel it. Sometimes hot fires are built to scorch the demon out. 'What are those scars that so thickly dot the body?' someone asked of Dr. Neal in China as he examined a pitiful little girl that had been brought in. 'Places where hot needles have been thrust in to kill the evil spirits,' was the startling reply.

"The horrors of superstition and maltreatment of the sick and injured are relieved greatly by medical missions who go through those regions of pain in the name and spirit of Christ, healing fevered bodies, giving light to darkened eyes and straightening deformed limbs."

In the book referred to, Dr. Brown tells us that 1,162 hospitals and dispensaries are maintained on the foreign field by the Protestant Boards and that the year before the publication of his book 2,347,780 patients were treated. No other phase of mission work has done more to soften hearts and to open doors and no other has been more fruitful in spiritual results.

Commenting on this work, Dr. Brown says, "Every missionary, whatever his special department, should make a direct, earnest, and prayerful effort to lead souls to Christ. Every teacher should seek the conversion of their scholars; every physician the cure of souls, and every wife the salvation of heathen mothers and children. In the home, in the school, in the hospital, by the wayside, in the market-place, anywhere and everywhere that opportunities are offered or can be made, the gospel should be set forth."

June 3

## Lessons From the Psalms—The Shepherd Psalm

Psalm 23:1-6

The Twenty-third Psalm is the most familiar and the most precious of all the psalms. It is preceded by the psalm of the Cross and followed by the psalm of the glory. Much spiritual benefit may be derived from the reading of these three psalms together, for the shepherd care of our Lord is the result of His work for us in death and resurrection and also the guaranty of our future glory.

Christ is the good Shepherd who gave His life for the sheep (John 10:11, 14). He is the great Shepherd raised from the dead by the glory of the Father (Heb. 13:20), and He is the chief Shepherd who shall yet appear in glory (1 Pet. 5:4). In view of this, happy are they who can use the personal, possessive pronoun, as in the first verse of this psalm, and say, "The Lord is my Shepherd." This is the gateway into all the treasures that follow; such an one shall not want. He shall not want spiritual food or rest (v. 2); he shall not want restoration of soul or guidance in righteousness (v. 3); he shall not want companionship, even in death, or deliverance from fear (v. 4); he shall not want the provisions of grace (v. 5); he shall not want assurance of heart (v. 6). All of this and more belongs to the one who can say, "The Lord is my Shepherd."

# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

## JESUS AND THE KINGDOM

C. B. C., West Orange, N. J.

(1) Jesus is King, but not yet reigning in His kingdom; for that is earthly and still future. (2) The saying that "the kingdom of heaven is within you" is based upon a misconception. The passage should read, "the kingdom of heaven is in your midst"; for in a very real sense the kingdom is where the King is.

## THE LAND OF NOD

(1) No race of people dwelt in the land of Nod before Cain went there; for the name, meaning *wandering*, evidently grew out of that circumstance. (2) The Bible does not say that Cain got his wife there. (3) Malachi 4:5,6 teaches that the prophet Elijah is to come before the Day of the Lord and help prepare the Israelites for that "great and terrible day." The latter part of the sixth verse probably means the restoration of the Jews to the faith of their fathers. Without this restoration the coming of the Lord would be a curse to them.

## FAITH NEEDED IN HEAVEN

K. B., Bluefields, Nic., C. A.

(1) There will never be a place in God's universe where faith will not be needed. It is the basis of all harmonious, loving, abiding relationships between moral beings. Heaven will be the supreme sphere for the exercise of faith. There will be no doubters or unbelievers in heaven.

(2) Hebrews 12:1 refers only to this life and affords no proof that our loved ones in heaven are praying for us.

(3) Infant baptism is only for the children of believers. Church members who are living in known sin are in no state to assume the vows required of them when presenting their children for baptism.

## THE VESTED CHOIR

R. O. H., Wyoming, N. Y.

A vested choir is not necessarily unspiritual or worldly, and has the advantage of uniformity of appearance. There is less opportunity for "showing off" than when the custom is to wear variegated costumes and often brilliant and monstrous headgear. When the singing is in the power of the Holy Spirit the particular garb worn is a secondary matter.

This would seem to us a proper question for the officials of the church to decide, and not the choir or even the pastor. The choir should abide by that decision. We should think that the sentiment of the church and community ought also be taken into the consideration.

## INTRODUCTION OF BIBLE REFERENCES

B. L. K., Harrisonburg, Va.

(1) The practice of using marginal references seems to have been introduced by William Tyndale in his translation of the New Testament in 1525.

(2) While there is a similarity of language between Isaiah 3:16-26, 1 Timothy 2:9, 10, and 1 Peter 3:2, 3, the New Testament passages have no direct connection with Isaiah. The predictions in Isaiah 3:16-26 were fulfilled when Jerusalem was destroyed by Nebuchadnezzar.

(3) Only the original manuscripts of the Bible were inspired. None of the translations are perfect. The *American Standard* is as good as any.

## THE APOCRYPHAL BOOKS

W. C. S., Dixon, Ill.

In Dr. Gray's book, *Primers of the Faith*, page ninety-four, the following is given as to why the apocryphal books are not included in the canon.

"1. They do not claim divine authority as almost all the accepted books do.

"2. In some cases they altogether disclaim such authority. (See the Introduction to Ecclesiasticus, and also 2 Maccabees 11:23; 15:38).

"3. They contain statements here and there at variance with the Scriptures. (Compare Baruch 1:2 with Jeremiah 43:6, 7. See also 2 Maccabees 12:43 and the following verses.)

"4. They are not found in any catalogue or list of the sacred Scriptures for the first four centuries of the Christian era.

"5. The Jews never received them as canonical.

"6. Christ and His apostles never quoted them.

"It is true that the Roman Catholic church accepts these books as canonical, but even she has only done so since the Council of Trent, 1545."

## GENEALOGY OF JESUS

B. W. M., Parkersburg, Iowa.

The fact that Jesus was the *legal* son of Joseph would have made him the son of David. But Luke 1:32, and 2:4 also, when properly understood, shows him to be the son of David through Mary, even if there were no further evidence. But further evidence is furnished in the circumstance that the genealogical record in Luke is almost unquestionably that of Mary from David through Nathan, as the record in Matthew is that of Joseph from David through Solomon. The fact that Matthew makes Jacob the father of Joseph, and Luke makes Heli to be his father may be explained by the not unusual circumstance that the same person had two names, like

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Matthew himself, who was also called Levi. Or it may be explained by saying that Joseph was the son-in-law of Heli, who was the father of Mary. (See Ruth 1:11, 12). Joseph's name may have been introduced in Luke's table in conformity with the Jewish custom in such cases. The bitter enemies of Christianity in the earlier times never questioned Jesus' descent from David.

## BRIEF MENTION

G. D., *Wanatah, Ind.*

Our limited space and time forbids our answering so many questions for one correspondent.

J. G. K., *Warsaw, Ill.*

We have no authority for the statement that Jesus broke down under the weight of the cross. This is an inference from Mark 15:21

X. Y. Z., *New London, O.*

To say that the scourge of small cords used by Jesus in cleansing the Temple (John 2:15) "became a flame of fire in his hands," is simply a use of florid language.

J. A. F., *Kanawha City, W. Va.*

The book to which you refer is probably a Seventh Day Adventist production. Not having read the book we cannot express an opinion about it.

F. B., *Craigsmile, Alta.*

(1) The only "righteous" ones who (think they) need no repentance are the self-righteous (Luke 15:7).

(2) Paul's language in 1 Corinthians 16:22 was not un-Christlike (John 3:36). E. M. S., *Chicago, Ill.*

Matthew 19:27, 28 speaks of the judgment of the apostles in the time of "the restoration." Judas will indeed be excluded. Christ was speaking to the twelve as a body.

E. E. P., *Denver, Colo.*

Mr. Robert Govett is the author of *The Apocalypse Expounded by the Holy Scripture* which is highly recommended. Further information might be obtained from the Loizeaux Brothers, Fourth Avenue, New York.

H. J. A., *Chicago Ill.*

The apparent contradiction between Acts 9:7 and Acts 22:9 is explained in that they heard the voice, but not in a way to understand it, not the articulated words which were addressed to Paul.

H. M., *Grand Rapids, Mich.*

The statement by Mr. C. C. Cook was that Jesus offered Himself as Israel's Messiah. The very proclamation of the kingdom included the offer of Himself as King.

G. H. B., *Rochester, Minn.*

*The Bible Students Monthly* is an organ of the Russellites, whose teachings are a mingling of much error with truth. For a brief statement of their doctrines see pamphlet entitled, *The Errors of Millennial Dawnism*, by Rev. James M. Gray, D. D.

J. S. V., *Tampa, Fla.*

Concerning secret orders, we would refer you to a pamphlet by Adam Murrman, *A Three-Fold Indilement of Secret Orders*, which may be obtained from the National Christian Association, 850 W. Madison St., Chicago, Ill.

H. S. M., *Miami, Fla.*

We know of no authority for changing the punctuation of Luke 23:43, placing the comma after "today." Such a change would seem to destroy the full force of the promise, and the word "today" would be redundant.

J. R. B. N., *Princeton, Ill.*

The unpardonable sin of Matthew 12:31, 32 is attributing to Satan the work of the Holy Spirit. In general we may say that it is the refusal to accept Christ after the full illumination the Holy Spirit has given of Him.

L. R. C., *Lancaster, Pa.*

(1) Since the Israelitish nation practically began with the Passover (Exod. 13:4) it is not possible that they had any month prior to that time to mark the beginning of their year.

(2) The division of the year into civil and ecclesiastical apparently came after the Babylonian captivity.

M. R., *Boon, Mich.*

The only way we know whereby you can get the rules and doctrines of the Ku Klux Klan is by joining the order. See also an article in the March number of the MOODY BIBLE INSTITUTE MONTHLY, page 291, "The Ku Klux Klan—Is It of God?"

W. C. T., *West Terre Haute, Ind.*

As to the prophecies concerning the abasement of Egypt (Ezek. 29 and 30) as being in conflict with her present independence, we would say that this independence is only seeming. While England has given Egypt nominal independence the power of England is still dominating that land.

H. L. C., *Armiston, Ala.*

The apostolic requisite that one should have been an eye-witness of the Lord after His resurrection, probably applied only to the twelve (Acts 1:22). It is not impossible, however, that Barnabas, who is also called an apostle (Acts 14:14), may have seen the risen Lord, for at one time He was manifested to five hundred brethren.

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## International Sunday-school Lessons

P. B. Fitzwater

May 13

### David, the Poet and King I Samuel 16:1-13

Golden Text:—"Surely, goodness and mercy shall follow me all the days of my life."—Psalm 23:6.

#### I. Samuel Mourns for Saul (v. 1).

1. Why He Mourned. The death of Saul was no doubt a personal loss to Samuel, for Saul was a commanding and lovable personality. Then, too, the ruin of so promising a career would deeply effect Samuel. Finally the humiliation to God and God's people grieved his heart.

2. Excessive Mourning Rebuked. The fact that God had rejected Saul should have lifted Samuel out of his grief. Excessive grief over that which God does is a reflection upon Him and should be rebuked. In all God's acts we should submit although it may change our plans. When sorrow becomes a hindrance to the discharge of duty, it merits rebuke.

#### II. Samuel Sent to Anoint David (vv. 1-3).

1. Samuel's Fear (v. 2). Perhaps by this time, Saul was becoming a desperate character. Samuel still knew that if Saul should hear that he was taking steps to anoint a successor to his throne, his own life would be in danger. Samuel was wise in submitting this hard situation to the Lord. God's servants are to be brave. However, even when going on errands for God we should not court danger. We should exercise the greatest caution so that unnecessary dangers be avoided.

2. The Lord's Direction (vv. 2, 3). The Lord smoothed the way for Samuel. He showed him how to perform his duty and escape the danger. Samuel was to take a heifer and announce that he was going to offer a sacrifice unto the Lord and to call Jesse to the sacrifice. The prophet was not told all that would happen. He was not to worry about how matters would turn out. This is usually God's way with us. He gives us our work piece by piece, and guides us step by step. Samuel's purpose was known only to himself. It was to be kept a secret so that the news would not reach Saul. This was a shrewd device but entirely legitimate. There is no necessity to reveal all our purposes. We may conceal that which others have no right to know, especially when such a disclosure would be prejudicial to the success of our mission. What Samuel said was true. Lying is not justifiable under any circumstances, but we are not obliged to reveal all our purposes.

#### III. Samuel's Obedience (vv. 4-13).

1. The Trembling Elders of Bethlehem (vv. 4, 5). It seems that the whole nation was shocked through with fear because of Saul's sin. Their unusual movement was an occasion for alarm. To the elder's alarming inquiry Samuel responded with the assurance of peace,

inviting them to join him in worshipping the Lord.

2. Examination of Jesse's Sons (vv. 6-12). The Lord had revealed to Samuel that one of Jesse's sons was to be the new king, but not the particular one. The selection of the right one was a most important matter as destinies hung upon it. (1) Eliab rejected (vv. 6, 7). Eliab was the eldest son and therefore he was the first presented as having first right to the place of honor. Further, he was a splendid specimen of manhood, tall and majestic in appearance, so that even Samuel was captivated by him as he had been by Saul (10:24). Outward appearance is favorable, but the realities seen by God were against him. God knows whom He can trust with great responsibilities. We frequently estimate men by their dress, cultural appearances, wealth and position. These are only surface manifestations and frequently lead us astray, but God looks into the heart. Some one has said that in every man there are three men,—the man he thinks himself to be, the man others think him to be, and the man God knows him to be. The third man is the real man. (2) David chosen (vv. 8-12). All but one of Jesse's sons had been looked upon, but still the Lord's choice had not appeared. Jesse's reply to Samuel's question as to whether all his children had appeared seems to imply that David was not of much importance. At any rate he was only a boy while his brothers were already young men. He was considered good enough to watch the sheep, but not to be called to the feast. This is ever the way of man. He overlooks the very ones whom the Lord has chosen for places of honor and influence. Because David was faithful as a shepherd boy, he was in line for promotion when God's given time arrived.

3. David Anointed (v. 13). When the shepherd lad appeared, the Lord directed Samuel to anoint him. When the oil was applied the Spirit of the Lord came upon him. David was a gifted and attractive lad, but his gifts were of no avail without the Spirit of God. Only as we are anointed by the Holy Ghost can we truly do the Lord's will and work.

May 20

### Elijah, the Brave Reformer I Kings 18:17-46

Golden Text:—"Choose you this day whom ye will serve."—Joshua 24:15.

#### I. Elijah Meets Ahab (vv. 17, 18).

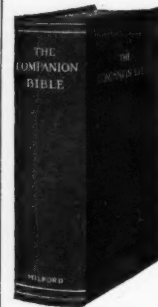
At the Lord's command Elijah shows himself to Ahab. When Elijah last was seen by Ahab, he announced that rain would only be given by his word (17:1). In connection with the prophet's appearance before the king, rain was promised.

1. Ahab's Question, "Art Thou He that Troubleth Israel?" (v. 17). Ahab's aim was to intimidate Elijah to awe him

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into submission. The Devil goes about like a roaring lion seeking whom he may devour (1 Pet. 5:8).

2. **Elijah's Answer (v. 18).** He denied the charge and boldly declared that the calamity which had befallen the nation was caused by idolatry of Ahab and his family. Many are the calamities which befall men and nations because they have forsaken God's command and are worshipping other gods.

## II. Elijah's Challenge (vv. 19-24).

1. **The People Assembled (vv. 19, 20).** The king convened the people at the urgent request of Elijah. It is strange that he should do this at Elijah's command. Evidently God overruled.

2. **Elijah's Ringing Call to Decision (vv. 21-24).** (1) The question asked "Who is your God, Baal or the Lord?" (v. 21). Many of the people had not wholly forsaken God. They attempted to worship both God and Baal. Many today are halting between two opinions. They are halting between self and God, sin and holiness, mammon and God. But the question must be settled sooner or later. In fact, the decision is being made every day. Are you worshipping ambition, wealth, pleasure, sensuality, fashion? Would that some Elijah would appear to summon you to your Carmel that you might see how miserably your gods will fail you in the awful hour of need! (2) The silence of the people (v. 21). This may have been because of fear of the king, or ignorance, for many were of the opinion that to be religious was the only thing necessary, irrespective of the being worshiped. This is common today. There is all the difference between merely worshipping and really worshipping God that there is between hell and heaven. (3) The method of decision (vv. 22-24). Two sacrifices were to be provided, one to be offered to Baal, the other to God. The god who answered by fire was to be the God. The people consented that this was a fair test. Accepted sacrifice is the grand and supreme test by which God is calling upon men everywhere to make the decision between Christ and the heathen gods. The proof that the atonement of Christ was accepted by God and is sufficient to cover all sin, is that God raised him from the dead (Rom. 4:25).

## III. The Test Applied (vv. 25-39).

1. **The Offering by the Prophets of Baal (vv. 25-29).** Elijah gave the prophets of Baal the first opportunity to prove to the people whether Baal was a real God. To deal unfairly in any test betrays weakness in the part and the positions taken. These prophets had the advantage of all-day, united and earnest prayer, as evidenced by their persistence and even cutting themselves. The real difference in the issue of prayer is the person to whom prayer is made, not merely the earnestness with which it is made. Elijah taunted them. They more earnestly cried to Baal, but no answer came.

2. **The Offering by Elijah (vv. 30-39).** (1) The people invited near (v. 30). His object was for them to see the entire

proceedings in order to fully grasp the genuineness of the test. There are no secrets in God's worship. (2) The altar repaired (vv. 30-32). Before there can be the power of God manifested, the altar must be repaired. Elijah took twelve stones representing the united nation. There is a unity of all God's people. (3) The offering on the altar (vv. 33-35). After the bullock was in place he had four barrels of water three times emptied upon the sacrifice and the wood so as to fill the trench about the altar. So sure was Elijah that God's power was sufficient that he heaped difficulty upon difficulty. (4) Elijah's prayer (vv. 36, 37). No finer model of prayer is to be found. (a) It was based upon covenants (v. 36). The foundation upon which all real prayer rests is covenant relationship. (b) Its object was God's exaltation (v. 36); Elijah was jealous for God's glory. His supreme desire was to honor and magnify the Lord. The only thing that he asked for himself was to be known as God's servant. (c) It was for the salvation of the people (v. 37). His heart yearned after Israel. He was most desirous that they should come to know God. (5) The result (vv. 38, 39). (a) The fire of the Lord fell and consumed not only the sacrifice but the wood, stones and dust, even licking up the water in the trench. (b) The people fell on their faces and confessed that the Lord was God.

## IV. The Execution of Baal's Prophets (v. 40.)

The reason for this drastic action was that Israel's government was a theocracy. God was their king. Idolatry was treason against the king. These false prophets were traitors to God and therefore should die.

## V. God's Prophet Vindicated (vv. 41-46).

The proof that Elijah was God's prophet was incomplete till rain came. Israel under his ministry had now turned back to God, and God made known unto them His graciousness.

May 27

## Isaiah, the Statesman and Prophet Isaiah 6:1-13

Golden Text:—"Here am I, send me."  
—Isaiah 6:8.

As to whether this is Isaiah's first call and the record is out of its logical or chronological place, or whether it is a call to special service, need not particularly concern us. It is frequently true that God gives His servants new visions of himself from which their ministry gains new meaning and variety.

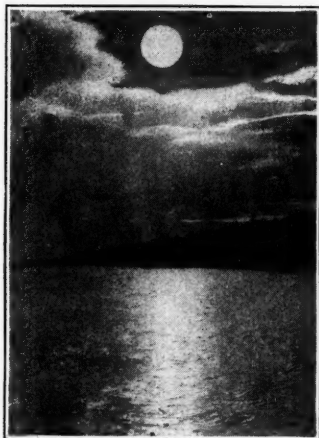
## I. Isaiah's Vision of the Lord (vv. 1-4).

No one's ministry will ever be fruitful until he has had a vision of Jehovah. The scope of his tasks and the power to perform services will be lacking until he sees God.

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(v. 1). The prophet's gaze penetrated to the very throne of the eternal. We need not so much know things concerning God as to have a vision of Him, even to see Him on His throne. Surely, now as perhaps never before, as the awful darkness is settling down upon the world and the foundations of culture and civilization, institutions and governments are tottering, we need a vision of the enthroned Lord. We need to know that He is above all, to realize that we can find out God by our reasoning, to know that it is utter vanity to say what God can do, and what God cannot do.

2. He Saw the Seraphims Above (vv. 2, 3). Whatever form or rank these beings have, they clearly are ministers of the Most High. Their standing indicates that they were in readiness to do His bidding. Their equipment with six wings shows the celerity with which they executed His will. In the divine presence they find different uses for wings. One pair was needed to veil the seraph's head from the "intolerable effulgence" of the glory. One pair veiled the feet which had been soiled in the execution of the commission, while the third pair was suspended in mid-air while they waited to depart on any errand which the Lord might will. While waiting they kept crying, "Holy, holy, holy." The supreme attribute of Jehovah is holiness. It is for this that His creatures worship and adore Him. The treble repetition doubtless refers to the triune God. Holy is the One who created us, holy is the One who redeemed us, and holy is the One who sanctifies and keeps us. From the position of God's throne, they see the whole earth filled with His glory. Men and demons in the whole earth whether they will or not, are following the plans and purposes of God.

3. He Saw Manifestations of Majesty (v. 4). As the holy ones cried the very door posts moved and the Temple was filled with smoke. Smoke indicates the divine presence in anger (Exod. 19:8; 29:18). This indicated that the selfishness, idolatry and ingratitude of Israel provoked God's anger.

II. Isaiah's Conviction of Sin (v. 6).

When the prophet got a vision of the holy God, he was smitten with a sense of sin. This is always true. The reason that men think well of themselves is that they have never seen God. Face to face with the Lord Isaiah saw himself as wholly vile. He realized that he had sinned in speech and if in speech, then in heart, therefore the cry of despair. He was not only himself guilty, but was living in the midst of an unclean people.

III. Isaiah Cleansed from Sin (vv. 6, 7).

Having been convicted of and confessed his sin, a burning coal was sent from the altar which purged away his sin. His penitential guilt was forgiven and removed. Those unclean lips were made clean and with pure speech he expressed the holy thoughts of God. Only fire from God's altar can purge us from our sins.

IV. Isaiah's Call.

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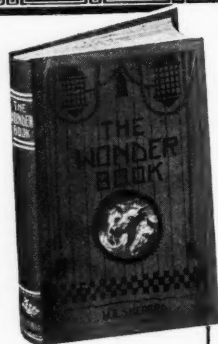
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after he was cleansed. The purged soul is the soul ready for the Lord's service. Indeed the unconvicted, unforgiven and uncleansed soul cannot even hear the divine call for service.

#### V. Isaiah's Dedication (v. 8).

Following the cleansing from sin there was the quick response for service. The one purged and sanctified and made meet for the Master's use readily responds to the call of God. They did not inquire as to the issue, did not desire to see the end from the beginning, but with freedom came forward to serve.

#### VI. Isaiah's Commission (vv. 9-13).

The previous outlook was not promising. He shrank from the responsibility and instantly cried, "How long, Lord?" The people were steeped in selfishness and the Lord assured him that their blindness and sin would not continue forever, though long. The people would go on in sin to be taken captive and the land be made desolate. As the oak sheds its leaves and is after a time apparently lifeless, yet it retains its substance and so can manifest life, so notwithstanding the deadness of the nations, a remnant shall be saved. The holy seed or stock of the kingdom shall come to fruition in the last days. That remnant has been preserved and shall come forth from the Great Tribulation as a nucleus for the kingdom of the Messiah.

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#### Jeremiah, the Prophet of Courage Jeremiah 35:1-18

Golden Text:—"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Corinthians 16:13.

Jeremiah was one of the last prophets of Judah. He saw the nation go into the Babylonian captivity and Jerusalem destroyed, after which he went into Egypt. He was a lonely, misunderstood and unpopular prophet. He was most bitterly hated and persecuted. His own countrymen turned against him. He was placed in stocks, and then thrown into a horrible dungeon from which he narrowly escaped with his life. The teacher should give a little sketch of his life. The following is suggested:

1. His call (1:2-10)
2. His commission (1:11-19)
3. His sympathetic heart (4:19)
4. His great sorrows (10:15-21)
5. The divine power which urged him forward and sustained him (20:7-9)

Because he was called upon to prophesy against his own nation, and at the command of God urged them to surrender to the Babylonians, he was regarded as guilty of treason.

The lesson today is really an episode in the history of Jeremiah. It centers in the history of a certain family of Jews who were loyal to the traditions of their fathers, turning away from the luxury and degeneracy of Judah maintaining

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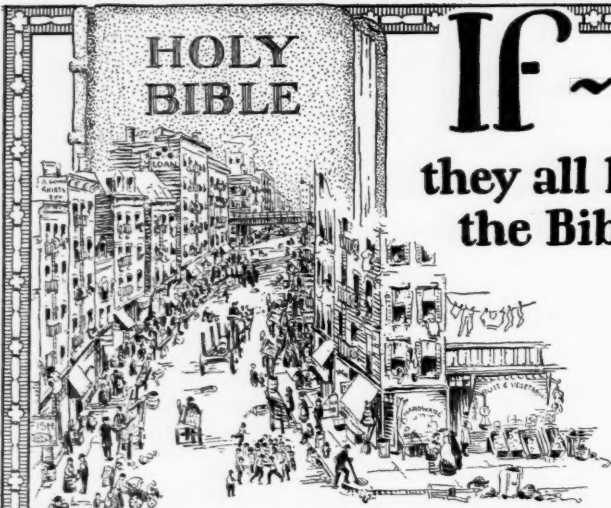
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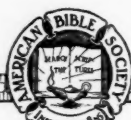
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their simple life. This the prophet shows as an object lesson.

#### I. The Rechabites' Test (vv. 1-5).

In the days of Jehoiakim, the Lord charged Jeremiah to bring the Rechabites into the house of the Lord and test them regarding the drinking of wine. This he did in a place where the people might behold them, the aim being to teach Judah by example. The father of the Rechabites had given command that they should not drink wine. Their filial obedience put to shame the children of Judah for their lack of obedience. Jonadab, the father of the Rechabites, was only a man, but the one whose commands Judah disregarded was the Almighty God, their Creator and Saviour. It is God's plan that every man be tested. Being a free agent, he can only have character through testing. It was for this reason that God placed Adam and Eve in Eden and permitted the Devil to test them. While we should be concerned with the removal of temptation, from men, we should be more concerned with teaching them their responsibility and showing them how to overcome it.

#### II. The Filial Loyalty of the Rechabites (vv. 6-11).

Though they were out of their own country in the midst of a foreign people they refused to drink wine, declaring that they had been true to the instruc-

tions of Jonadab all their lives. Obedience to his instruction had been practiced by all men, women and children. It is a fine thing when children keep in mind their fathers and render obedience to their commands.

#### III. The Loyalty of the Rechabites in Contrast with the Disloyalty of Judah (vv. 12-16).

1. The Appeal (vv. 13, 14). He made the appeal on the basis of the filial loyalty of the Rechabites. He reminded them that the Rechabites were obedient. Their father was dead long ago. He also reminded them that he had spoken to them in person, rising up early to do so.

#### 2. The Ministry of the Prophets

(vv. 15, 16). When the people failed to render obedience to God, He sent to them the prophets who pled with them to amend their ways by turning away from their idols. Matthew Henry indicates the points of contrast somewhat as follows: (1) The Rechabites were obedient to one who was but a man; the Jews disobeyed the infinite and eternal God. (2) Jonadab was dead long since and could not know of their disloyalty or correct them concerning it. God is all-wise and lives forever and will punish for disobedience. (3) The Rechabites were never put in mind of their obligations, but God sent his prophets who rose up early to remind them. (4) Jonadab left the charge but no estate to bear the charge, but God gave the people a goodly land and blessed them in it. (5) God never tied up His people to any hard task like Jonadab did, but God's people disobeyed Him and the Rechabites obeyed their father.

#### IV. Judgment upon the Jews for Disobedience (v. 17).

God declared that He would bring judgment upon them according to what He had said. Judgment is determined upon those who disobey and rebel against God.

#### V. Reward of the Rechabites for Their Loyalty (vv. 18, 19).

Because they had been true to the commands of Jonadab, they should have continued representation before God. God has such a regard for filial obedience that He lets no act go unrewarded.

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# Missionary Department

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"When he saw the multitudes, he was moved with compassion on them."—Matthew 9:36.

Again and again do we read of Christ being thus moved with compassion—on the crowd of 5,000 hungry people, again on the crowd of 4,000, on a leper outcast, on two blind beggars by the wayside, on a demon-possessed man, on the boy afflicted with a dumb spirit, and (in the text above) on the multitudes in their unmet spiritual needs. In such parables, too, as the Good Samaritan and the Prodigal Son, He employs the same expression.

It is a great word, this word compassion. It expresses a yearning of the heart so intense that it becomes actually painful.

We more commonly use the word "pity" today, but it is a weak word compared with "compassion," and it suggests how far human pity falls short of divine compassion.

Folks hear about the heathen in their misery and dire need, and regard them much as they do the characters staged in a theater play. They give them a passing thought, indulge an aesthetic shudder, say, "Poor things, how dreadful!" and then pass out to have their sentimental feelings quickly drowned in the whirl of pleasure, or the rush of business. These folks are merely "touched with pity": Jesus was "moved with compassion." His compassion stirred Him to action, so that He healed the leper, gave sight to the blind, fed the hungry multitude and preached salvation to the sinful.

Let us measure our missionary concern by His, and discover whether we have been really moved with compassion, or only lightly touched with a pity which has never crystallized into action. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him?"

## A PLEA FOR COMPASSION

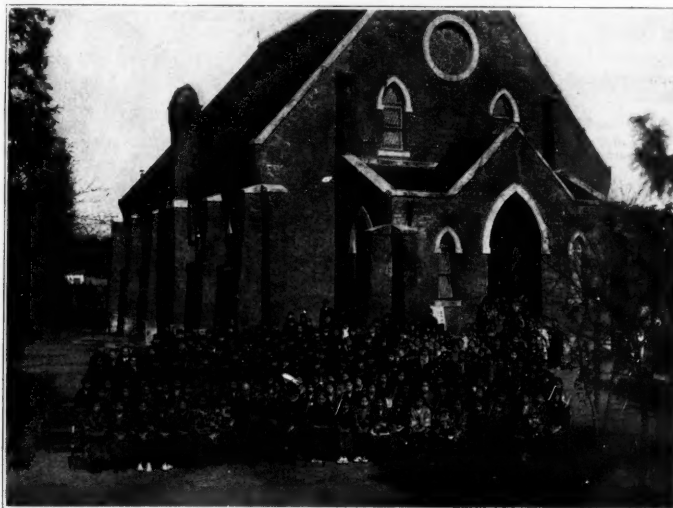
"The sob of a thousand million of poor heathen sounds in my ear, and moves my heart; and I try to measure, as God helps me, something of their darkness, something of their blank misery, something of their despair. Oh, think of these needs! I say again, they are ocean-depths; and, beloved, in my Master's name, I want you to measure them, I want you to think earnestly about them, I want you to look at them,

until they appall you, until you cannot sleep, until you cannot criticize."

—Rev. Charles Inwood.

## KANAMORI'S CAMPAIGN AT DOSHISHA UNIVERSITY

Paul Kanamori, the well-known Japanese evangelist, author of the Three Hour Sermon, recently conducted a week's evangelistic campaign at the great Doshisha University in Kyoto, Japan, as a memorial to its famous founder, Joseph Hardy Neesima. It was in 1875 that Neesima opened his school, with eight pupils, in a small room in that ancient capital, which was a hotbed of idolatry with 3,500 temples



Japanese University Students Baptized by Paul Kanamori

and 8,000 Buddhist priests. When, in 1890, death overtook this great man of God, the Doshisha had grown into a well equipped institution of nearly 700 students. Today its student body numbers over 3,000. While it has thus advanced in size and numbers, it has sadly lapsed from its sound doctrinal position and high spiritual tone under Neesima, and has become a recognized stronghold of "Modernism" in Japan. What a victory, then, that as a result of Kanamori's plain and fearless gospel preaching, 327 students accepted Christ during one week! Of these, 227 were baptized by the evangelist on February 4, and each received from him a copy of the New Testament with the words "The Bible is the Word of God. Read it upon your knees," written upon the fly-leaf.

The accompanying photo shows these 227 baptized converts in front of the college chapel, and, seated in the center of the front row (from left to right), Mr. Bartlett, Paul Kanamori, President Ebina of the Doshisha, and Dr. Neesima's widow.

## THE MOODY BIBLE INSTITUTE IN THE MISSION FIELD

The following facts and figures speak for themselves concerning the contribution of the M. B. I. to the work of foreign missions along the three trunk lines of going, praying and giving. (The figures are up to Dec. 31, 1922).

Students who have become foreign missionaries, 1143.

Students at present on the field, 818.

Students who have sailed during last 16 months, 51.

Students under appointment Dec. 31, 1922, and about to sail, 32.

Students whose applications were before Mission Boards on Dec. 31, 1922, 36.

M. B. I. missionaries are working under 55 societies and in almost every country in the world. There are 227 in China, including every province and also Mongolia; 194 in Africa; 138 in India; 87 in Latin America; 55 in Japan; 31 in Korea; 27 in 5 countries of the Near East; 25 in the Island World, including the Philippine, Hawaiian, Fiji, Friendly and Ladrone group, and Madagascar; 20 in 8 countries of continental Europe; 9 in Alaska, and 5 in south-eastern Asia (Siam, Indo-China and Malay Peninsula).

M. B. I. missionaries are in some of the most distant and neglected fields such as Arabia, Persia, the borders of Cambodia in French Indo-China, and the savage Indian districts of Brazil and other South American countries.

The number of enrolled Student Volunteers in the Institute varies from term to term, but stands usually at

about 200. But there are many other students not thus enrolled whose faces are also toward the foreign field.

The 13 prayer bands of the Missionary Union, meeting weekly for systematic missionary intercession, had, during 1922, a total attendance of 13,379.

During 1922, \$6,950 was contributed by the students, through the Missionary Union, for evangelistic work under 41 selected Mission Boards.

## WHERE YOUR MISSIONARY DOLLAR GOES

Under this heading the Treasurer of the Executive Committee of Foreign Missions for the Presbyterian Church (South), answers the question so frequently asked, as to what portion of the money given for foreign missions actually goes into the work, and what part is consumed in expenses. He makes a full, clear statement of the case for his own denomination, showing that the total expense of administration, including

salaries of secretaries, clerical help and all other necessary outlay at headquarters, amounts to 5½ per cent of the contributions. He goes on to give a detailed analysis of the distribution of the funds among missionary salaries, travel expenses, buildings, equipment, and the various lines of work on the field, to which objects the great bulk of the money goes. Finally, 6 6-10 per cent is used for such purposes as missionary deputational work, conferences, lit-

erature, and other miscellaneous expenses involved in educating and stimulating the home churches in missions.

A comparative study of the cost of administration in the various missionary societies would be interesting. In making comparisons care needs to be taken to make sure that statements of cost really cover the same ground, for sometimes general statements of low cost of administration, without full details supplied as in the above instance, are quite misleading.

No intelligent and reasonable person will question the wisdom of thorough missionary administration, or the legitimacy of its expenses being defrayed from missionary funds. Assuming that such administration is strictly conscientious and economical, it will be found to bear most favorably upon both the efficiency and the low cost of missionary field operations, as well as upon the highest welfare of the missionaries.

The cure for extravagant administration, where such exists, is not *no* administration, but *economical* administration. In the longest and clearest view of the whole matter it will be found that missionary work conducted on well organized lines, under experienced direction and employing thorough business methods, brings decidedly larger, better and more abiding results than work undertaken by individuals laboring as independent units. There is no inconsistency between organization and administration and the fullest control of the Holy Spirit. On the contrary, such missionary work affords much ampler opportunity for the exercise of the varied gifts and operations of the Spirit, to the mutual edification of the members co-operating and the fullest benefit to those labored for, than does the work of so-called "independent" individuals.

#### BIBLE CIRCULATION IN CHINA

During 1922 the three great Bible Societies—British and Foreign, American and Scotch—those invaluable auxiliaries of missionary work, circulated in China alone 50,078 Bibles, 107,081 Testaments, and 6,232,818 Scripture portions, a grand total of 6,389,977 books.

This brings to mind how a little over a hundred years ago Voltaire prophesied that the Bible would be extinct within a century. Instead of this, the Bible is being circulated today throughout the world in over 500 languages, and each year more than 120 times as many copies go forth as in Voltaire's day.

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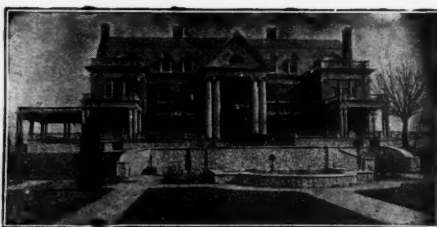
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# For Sermon and Scrap Book

William Norton

## STUDY THE BIBLE

- "Search the scriptures"—John 5:39.
1. *Topically.*  
For great *Themes*.
  2. *Typically.*  
For great *Types*.  
This will reveal to us:
  1. Sin—The cause of our Death (Rom. 5:12).
  2. Son—The cause of our Life (John 3:16; John 3:36).
- Settle the Son question (Rom. 6:14; John 17:3; John 15:5, and He will settle the Sin question for you (Heb. 7:25).

—B. W. Burleigh.

## A MOTHER'S HERITAGE

- "Children are an heritage of the Lord."  
—Psalm 127:3.
- I. **A Heritage from God**—Gen. 4:1.
    1. A great gift (Gen. 17:18-20).
    2. A good gift (2 Kings 4:13-17).
    3. A glad gift (Luke 1:13, 14).
  - II. **A Heritage for God**—1 Sam. 1:27, 28.
    1. Prepared by example (Gen. 18:19; Josh. 24:15).
    2. Prepared by discipline (1 Sam. 3:13; Prov. 19:18).
    3. Prepared by instruction (2 Tim. 1:5; Deut. 4:9; 11:19).
  - III. **A Heritage with God**—2 Sam. 12:23.
    1. Guarded by angels (Matt. 18:12).
    2. Jewels of a crown (Mal. 3:17).
    3. Joys of Jerusalem (Zech. 8:5; Mark 10:14).

—C. H. Benson.

## CHRISTIAN GIVING

- I. **The Divine Reason for permitting us to give:**  
In order that we may become God-like.  
"God so loved the world that He gave" (John 3:16).  
"The Son of God, who loved me and gave himself for me" (Gal. 2:20).
- II. **The Divine Order in giving:**  
"First they gave their own selves to the Lord" (2 Cor. 8:5, R.V.).
- III. **The Divine Proportion in giving:**  
"Bring ye the whole tithe into the storehouse" (Mal. 3:10, R.V.).
- IV. **The Divine Time for giving:**  
"Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made" (1 Cor. 16:2, R.V.).
- V. **The Divine Spirit in which to give:**  
"God loveth a cheerful giver" (2 Cor. 9:7).
- VI. **The Divine Assurance regarding our giving:**  
"My God shall supply all your need" (Phil. 4:19).
- VII. **The Divine Source of our giving:**  
"Of thine own have we given thee" (1 Chron. 29:14, R.V.).

Franklin G. Huling.

## ROMANS 8:28 OUTLINED

1. Movement—"All things work."
  2. Harmony—"together."
  3. Blessing—"for good."
  4. Limitation—"to those who love God."
- W. H. Griffith Thomas.

## NEVERTHELESS

- The "nevertheless" of Sin (2 Kings 3:3; 13:6).
- The "nevertheless" of Supplication (uttered, Neh. 4: 9; answered, Ps. 31: 22; 106: 44).
- The "nevertheless" of Salvation (Ps. 106:8).
- The "nevertheless" of Submission (Matt. 26: 39).
- The "nevertheless" of Suffering and Sanctity (Heb. 12: 11).
- The "nevertheless" of Solace (2 Cor. 7:6).
- The "nevertheless" of the Second Advent (Matt. 26:64).

—S. R. Cambie.

## THE HOLY SPIRIT IN GALATIANS

1. The Spirit and Prayer—sonship recognized (4:6, 7).
  2. The Spirit and Righteousness Actualized (5:5).
  3. The Spirit and Leadership (5:18).
  4. The Spirit and the Christian Walk (5:16).
  5. The Spirit and His Fruits in Christian Life (5:22, 23).
  6. The Spirit and Life-Sustenance (5:25, 26).
  7. The Spirit and Sowing and Reaping (6:8).
- How is He received?—By Faith (2:14), not by works of law.

—J. T. Larsen.

## THE HOLY SPIRIT

### I. His Work with Sinners.

1. Personality shown (John 14:16, 17).
2. To strive (Gen. 6:3).
3. To convince of sin, righteousness and judgment (John 16:8).
4. Promised to believers (John 7:38).
5. Promise fulfilled at the time of accepting Christ's word (Acts 10:44; 11:15).

### II. His Work in Believers

1. To teach and remind (John 14:20).
2. To guide (John 16:13; Rom. 8:14).
3. To strengthen (Rom. 8:26).
4. To give wisdom and knowledge (1 Cor. 12:8).
5. To give courage (Rom. 5:5).
6. To give liberty (2 Cor. 3:17).
7. To fight against lust (Gal. 5:17).
8. To intercede for us (Rom. 8:26).
9. To unite us with Christ (Eph. 4:3, 4).
10. To seal us (2 Cor. 1:22).
11. To dwell in us (1 John 4:13).

—Thos. C. Lord.

## THE WORK OF THE HOLY SPIRIT IN THE MINISTRY

### 1. He CALLS Men Into It.

He so impresses them with the realities of eternity and the great purposes of God in the ages, that they cannot rest content in the ordinary occupations of life (Luke 2:49; John 9:4; 1 Kings 19:20, 21).

### 2. The Spirit QUALIFIES the Preacher for His Work.

The Spirit gives him such a vivid apprehension of the gospel message as can be gotten no other way, making him not only to understand the truth theoretically, but also to feel its power practically, and so to speak it with boldness (Luke 4:18, 19).

### 3. The Holy Spirit Gives the Preacher His MESSAGE.

To be sure this is contained in the written Word, but it is only when brought home to the heart, by the Spirit, that we realize its full import. The message of the preacher may be considered in two aspects: first, that of the general truths of revelation; and second, that of the particular part which it may be of the preacher's duty to emphasize on any given field or occasion; to show this is the work of the Spirit. (See as to the first, John 14:26; 16:13; as to the second, Mark 13:11; Acts 8:29, 31. See also 1 John 2:20, 27.)

### 4. The Spirit Gives the Preacher His FIELD.

The field is the world, but God knows what particular part He would have you work in. For instance of special guidance, see Acts 8:4, 5, 26, 29, 39, also the 10th chapter, in which we see the field as well as the preacher, prepared; also the 16th chapter, in which we have guidance by hindrances, teaching us that we should never be disappointed, but always praise the Lord for His care over His heralds.

### 5. The Holy Spirit Accompanies the Message with POWER.

The Holy Spirit accompanies the message with power, not only when He seems to do so, but always, either with converting and upbuilding, or with condemning and destroying power. (See Isa. 55:11, with context, also 2 Cor. 2:14-17; Matt. 24:14). The preaching of the herald divides the hearers (Matt. 3:12) and we should rejoice that notwithstanding the blinding power of the god of this world (2 Cor. 4:3, 4), the Holy Spirit is so often sent down with enlightening and saving power (1 Pet. 1:12; Acts 2:4; 10:44) bringing men "from darkness to light, and from the power of Satan unto God." We cannot expect the Spirit necessarily to follow human reasoning, but He certainly will honor His own inspirations.

—F. L. Chapell.

## OUTLINE FOR LUKE 19:1-10

1. Curiosity (v. 3).
2. Conviction (vv. 5, 6).
3. Conversion (v. 9).
4. Consecration (v. 8).

—Evangelical Christian.



## PROVERBS 23

(Two Studies)

The Instructed Heart.....	verse 12
The Wise Heart.....	verse 15
The Guided Heart.....	verse 19
The Surrendered heart.....	verse 25
or	
The Evil Heart.....	verse 7
The Envious Heart.....	verse 17
The Perverse Heart.....	verse 23

—H. H. D.

### ROUSING REMARKS

A certain Scotch minister, a newcomer in the parish, finding it impossible to arrest the attention of his congregation, became desperate. No sooner did he appear in the pulpit than they promptly composed themselves to sleep.

One evening after taking up his position, he rapped sharply on the ledge in front of him, and addressed his somnolent flock in tones of severe remonstrance.

"Now, brethren," he said, "it's not fair to go to sleep as ye always ha' done directly I begin my sermon. Ye might wait a wee till I get along, and then if I'm no worth hearing, sleep awa' wi' ye, and I'll no care; but dinna go before I have commenced. Gie me this one chance."

Finding they were all fairly awake by this time, he went on:

"I shall take for my text the two words, 'Know thyself,' but I will say before I begin the discourse that I would no advise this congregation to make such profitless acquaintances."

There was not a snore nor a nod in the kirk that evening.—Selected.

### THOUGHTS FOR MOTHER'S DAY

Wendell Phillips loved his mother passionately. Her one counsel for him was to be good and do good, and he never forgot to keep his trust where his mother first taught him to place it.

\*\*\*

Senator Thomas H. Benton, in making a speech in New York turned to the ladies present, and said: "My mother asked me never to use tobacco and I have never touched it from that day to this. She asked me never to gamble and I never have. When I was seven years of age she asked me never to drink. I never have. Now, whatever service I have been able to render my country, or whatever honor I may have gained, I owe it all to my mother."

\*\*\*

The distinguished Garibaldi, speaking of his mother, said, "Often amidst the most ardent scenes of my tumultuous life I have in my fancy seen her on her knees before the Most High; my dear mother imploring for the life of her son, and I believe in the efficacy of her prayers."

\*\*\*

Almost the last words of Henry Clay, as he lay dying, were, "Mother! Mother! Mother!" He must have beheld her face among those waiting angelic hosts.

—C. H. B.

## MY MOTHER'S BOOK

Far, far across the deep blue sea,  
Where pine and heather grow,  
There first I saw my mother's Book:  
The best of books I know,  
Because it tells of God who loves,  
And of a Saviour sent;  
It tells of sin and of its cure,  
And how we may repent.

I've seen her read that sacred Book,  
When I was young in years,  
To sooth her sorrow, cheer her heart,  
And drive away her tears.  
That Book was thick and leather-bound,  
Its type was clear and bold,  
And every time she read that Book,  
Good news to her it told.

I left the land that gave me birth,  
And came across the sea;  
I knew not where that Book had gone,  
That Book so dear to me.  
Full thirty years had passed away,  
And I was growing old;  
Who had that Book or where it was,  
To me none ever told.

Some years ago a brother dear,  
One day I went to see;  
That night before we went to rest—  
That Book he showed it me;  
"You know this Book," he said to me,  
"The Book our mother read;  
I'm glad I have it in my hand  
Long after she is dead."

A lump came up into my throat,  
A tear stood in my eye,  
And could you blame me there and then,  
Had I begun to cry?  
I'll ne'er forget that sacred Book,  
That Holy Book divine;  
'Twill be my light and guide through life,  
My mother's Book and mine.

Oh, Book of books, most precious Book!  
The Book that God has given,  
To guide our footsteps here below,  
And land us safe in heaven.

—W. F. Barclay.

## BACK TO BETHEL

A Message to Backsliders

Genesis 35:1-15

### Introduction:

Jacob's dream at Bethel, and his promise (28:1-22);  
God calls him back to Bethel (31:11-13);  
Settles at Shechem (33:18-20);  
His wasted years (Gal. 6:7, 8);  
God calls again for him to keep his promise and proceed to Bethel (35:1).

### I. Jacob Prepares to Go to Bethel.

1. Puts away the strange gods.
2. Cleanses himself and family.
3. Changes garments.

### II. Jacob at Bethel.

1. The old protection (v. 5); (Prov. 16:7).
2. The old prayer-life (v. 7).
3. The old princeliness (v. 10).
4. The old promises (vv. 11, 12).
5. The old power—"I am God Almighty," i. e., El Shaddai (v. 11).

—Wilbur M. Smith.

## JOHN 3:16

John 3:16 is concentrated theology. Harry Morehouse preached seven sermons from it on seven consecutive evenings. Luther called it the "little Bible." It is the "proposition" of the whole inspired treatise, and has more of God in it than the whole universe beside. The man who has comprehended it is a D.D., and has inscribed on his heart the diploma of the school of Christ. We found in it, in a recent meditation, an arsenal for the defense and confirmation of the faith.

First, it strikes a blow at each of the following false views of God:

At *Atheism*, or the doctrine that there is no God, by the affirmation, "God."

At *Agnosticism*, or the doctrine that "you can't know God," by the statement, "God so loved."

At *Deism*, or the doctrine of a "don't care" God, by the declaration that "God gave."

At *Pantheism*, or the doctrine that the world is God, by proclaiming that "God loved the world."

At *Eddyism*, or the doctrine of an impersonal God, by the personal pronoun, "God gave his Son."

At *Unitarianism*, or the doctrine of a solitary God, by announcing, "His only-begotten Son."

Second, it deals as summarily with the prevalent false views of salvation:

At *Naturalism*, or salvation without life, by conditioning "eternal life." ("Ye must be born again," "there is a new creation.")

At *Legalism*, or salvation without faith, by specifying "he that believeth." ("Him that worketh not.")

At *Sentimentalism*, or salvation without blood, by showing that "God gave 'delivered up' His Son."

At *Ecclesiasticism*, or salvation by the church, by limiting the condition to believing "on him" ("There is ONE Mediator.")

At *Judiasm*, or salvation by caste, by embracing "Whosoever." (Judaism is not confined to Jewry.)

At *Universalism*, or salvation without exception, by limiting it to "Whosoever believeth." ("He that believeth not shall be damned.")

We know this Scripture does not discourse of systematic theology, but of a personal theologos; that its burden is not logic, but love. That it is quivering with life. But the above is justifiable vivisection.

—J. H. S., in *Eastern Methodist*.

## A GREAT SALVATION

John 3:16

It is great because of its—

1. Source—"For God so loved."
2. Subject—"the world."
3. Sacrifice—"that he gave his only begotten Son."
4. Scope—"that whosoever."
5. Simplicity—"believeth on him."
6. Sufficiency—"should not perish."
7. Sublimity—"but have everlasting life."

—Clinton E. Garvin.

Moody Bible Institute Monthly

## WHY FOUR GOSPELS?

(They differ but they do not disagree)

### MARKED FEATURES OF THE FOUR GOSPELS

FOUR	MATTHEW	MARK	LUKE	JOHN
WITNESSES	Publican	Young Man	Physician	Beloved Disciple
CLASSES	Jew	Roman	Greek	Christian
CHARACTERISTICS	Jewish and Topical	Gentile and Chronological	Universal and Biographical	Imperial and Spiritual
THEMES	Messiahship	Ministry	Manhood	Majesty
KEY VERSES	Chapter 1:1	Chapter 1:1 (10:45)	Chapter 19:10	Chapter 20:31
SPECIAL TOPICS	Law	Labor	Love	Life
VARYING MESSAGES	Gospel of Righteousness	Gospel of Sanctification	Gospel of Redemption	Gospel of Wisdom
TRUTHS	Righteousness	Power	Sympathy	Divine Glory
PICTURES	Silhouette	Steel-Engraving	Half-Tone	Full-Length Portrait
CONCLUSIONS	Jesus is Risen	Risen and Ascended	Risen, Ascended, and Promising the Holy Spirit	Risen, Ascended, Breathing Holy Spirit and Promising to Return

Arranged by Rev. M. A. STONE

Outline Used in Men's Bible Class, Second Presbyterian Church, Oak Park, Ill.

### THE LORD'S SUPPER

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11:26.

The Lord's table is like a great bridge, spanning the entire interval of the church's history on earth. One end of it rests on the shame of the cross, the other is planted in the glory of the kingdom.

This feast sustains a threefold relationship to the Christian:

1. It is a reminder of our past justification.

2. It is a source of our present sustenance in the new life.

3. It is the pledge of our future blessedness and glory.

#### I. It is a Table of Remembrance.

"This do in remembrance of me." To those who had known the Lord Jesus personally, it was meant to recall Himself in all His ways of grace and words of truth. To all others who became subsequent followers, it stands for a remembrancer of Him in whom we believe. How many Christians pervert this object of the table, and make it a remembrancer of self, instead of Him! Thoughts of sin, consciousness of shortcoming and the oppression of unworthiness so becloud the vision that many a believer goes to, and departs from, the table of communion with only a sense of sorrow, and never the joyful vision of the Lord Himself. "Remember Me," are His significant directions as to our thoughts around His table.

#### II. It is a Table of Obedience.

"Take, eat." "Drink ye all of it." These are commands which no child of God can reasonably avoid. The plea of unworthiness cannot for a moment be admitted as excuse for neglect of this ordinance. The command is of universal application. Every believer on Jesus is bound by it.

#### III. It is a Table of Self-Examination.

The bread and wine symbolize Christ, and our partnership in Him. There can be no partnership without a common interest; so there can be no communion with a holy God while sin remains upon the conscience. Therefore the Lord's table is a place of self-judgment. Sins must be confessed and brought under the power of the cleansing blood. Thus the soul is restored and put upon the basis of sweet fellowship. Hence the command, "Let a man examine himself."

#### IV. It is a Table of Communion.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Therein all believers express their joint participation in one common salvation. It is the one ordinance which pre-eminently sets forth the unity of the body of Christ, bone of his bones, and flesh of his flesh.

#### V. It is a Table of Thanksgiving.

Jesus gave thanks, and sang a hymn. We do likewise. The table is to be approached with joy. It is the Father's feast-board, wherefrom we partake of the tokens of divine satisfaction for sin. (Phil. 4:4; Col. 3:16).

#### VI. It is a Table of Confession.

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." In other words, you who do silently gather at the Lord's Supper do thereby, in that act, profess to one another and to the world that you acknowledge Jesus Christ to be the Son of God.

#### VII. It is a Table of Expectation.

The table has its goal, and will have its consummation. The feast was to be observed "till he come." Take away the hope, and the ordinance becomes meaningless. Blot out the coming, and

the feast has no element of joy in it. He whom the ceremony commemorates is now away. Were He present there would be no need of such a remembrancer of Him. It gives pledge of the time of His return, when He shall gather all who thus have remembered Him on earth into the Father's marriage feast above. Thus the glory of the table is not the cross, but the throne; for the cross is only the stepping-stone by which we mount to the throne.

—George C. Needham.

### John W. Duvall, D. C.

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### YES, "DONE," THANK GOD!

"There is a great difference between your religion and mine," said one friend to another.

"Indeed!" was the reply. "What is that?"

"This; yours has only two letters in it, while mine has four."

"What do you mean?" said he.

"This; yours has two, **D-o** do. Mine has four, **D-o-n-e** done."

\* \* \*

### DISCOURAGED

Sometimes people grow discouraged because their work does not seem to count for much. A taper lay in a drawer, whence its owner took it out and carried it away. "Where are you taking me?" asked the taper. "To show big ships their way across the sea," was the reply. "But no ship could see by means of my tiny light." "Leave that to me," said the owner as he *lighted the big lantern and blew the taper out.*—*Watchword and Truth.*

\* \* \*

### DEAD, OR GROWING?

Dr. A. C. Dixon once wrote the following sermonette: "Every church is divided into two classes that may be called trees and posts. Plant a tree and it begins to grow. Stick out a post and it begins to rot. The difference between the trees and the post is simply a matter of life. The tree is alive while the post is dead. The pastor enjoys the living trees of his church, watching them grow and bear fruit, while he is often perplexed to know what to do with posts that show no signs of life. It takes much of his time and strength to paint and prop up and finally have carried off the posts when they have fallen down." *Which are you, tree or post?*

\* \* \*

### FOR FREEDOM DID CHRIST SET US FREE

A man who was seeking to become a Christian bemoaned the lot that would come to him if he gave himself to Christ. "I shall have to give up so much," he said. "There are many things I can do now that I can't do then." "But," said a Christian brother, "there are many things that you can't do now. You cannot eat mud or drink it." "No," replied the man, "but I don't want to do a thing like that." "That's just it," was the reply. "And when you become a thorough-going Christian, all sin will become distasteful to you. You will not want to commit it." *In accepting Christ we do not surrender our liberty, but our slavery when we become free to do what we please, because we shall please to do God's will.*

## The Evangelistic Field

S. A. Woodruff

### SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

P. S. Rowland writes: "A great meeting closed at Crawford Ave. Baptist Church, Augusta, Ga., in which there were 40 additions."

Dr. T. M. Hofmeister closed a series of meetings at Bellevue, O., and will begin a campaign at New Philadelphia, O.

Evangelist A. T. Swanson just closed a 17 day meeting at Dickens, Iowa. There were 31 conversions and 25 reconsecrations.

A. Hilmer Norum writes: "I am in my ninth year at the same church, Pacific Congregational Church, St. Paul, Minn. I am very happy in the work of our Lord."

Rev. E. G. Lane, of Longmont, Colo. departed from this life March 11. For a number of months he was a singer in D. L. Moody's evangelistic choir, and went to Europe with him. He was a noble man of God.

The Prestons report: "We have just finished two weeks meetings at Poplar Grove, Ill., 27 uniting with the church. We go to the M. E. church, Cowden, Ill., April 15-May 6. This is our second visit in two years. We have open dates after this meeting."

The Vinaroffs, gospel musicians, helped Rev. J. N. Greene of the First M. E. Church of Bedford, Ind. The largest attendance they have seen this year in any of their meetings was in Bedford. There were 90 conversions and reconsecrations. The next meeting was at a Union meeting at Nova, O.

Evangelist Willett S. Colegrove writes: "We are glad to report that we had a fine meeting at Belleville, Mich., and we are now in the midst of another revival that is gripping the town; our crowds are very large and there is every indication that conviction is very pungent."

C. S. Thompson and wife write: "We have a good union work of three churches in Redmond, Ore. It is a small town but there is good interest and a revival is surely the greatest need of this community. There were 10 forward at the first invitation. We had a great victory at Bend, Ore."

Mr. and Mrs. Harry P. Wootan report a real "Old Time" revival at the First Baptist Church, Williamsburg, Ky., March 5-16. Dr. Finley Gibson, of Louisville, Ky., did the preaching and Mr. Wootan had charge of the music. There were 129 conversions, 81 reconsecrations, and 23 accessions by letter.

Rev. E. G. Sawyer writes: "Just closed a fine meeting of the M. E. church in Donora, Pa. We had 300 conversions, 210 were received into the church Sunday morning; quite a number of the prominent business men were saved. Will give the summer months in closing our eleventh year at Tyrone, Pa."

"I have closed a series of evangelistic meetings," writes Rev. Harry C. Grimes, "in the Foxboro and Dedham Presbyterian churches, which were the most gracious series of meetings I have held this season. Many souls were saved and in several cases whole families. Rev. Harold Grouseth a former M. B. I. student is the pastor of these churches."

"I am glad to report victory in my home church, writes Evangelist L. J. Derk of Shamokin, Pa.: "This is my ninth year here. Thus far we have had 41 decisions for Christ. Among these converts are seven heads of families, and some of our leading citizens. We are entering upon the sixth week of the campaign. There is deep conviction and also great joy in this village."

Mr. and Mrs. Gerald E. Bonney report the following campaigns since the first of the year: January 1-21, with Evangelist S. B. Goff, in a union effort of the churches of Phillisburg, N. J.; January 22-February 18, in a union meeting of four churches of Carrollton, O., with the pastors doing the preaching; February 19-March 11, with the First Methodist Church of Cadiz, O.; and March 18-April 1, with the First Presbyterian Church of Rushville, Ind.

Evangelist G. A. DeFlon sends in the following: "I have closed my work at Red Cloud, Neb., and also a meeting at Marne, Iowa. Sickness hindered us a great deal, but much good was accomplished in spite of that fact. I have open dates now, if any pastor needs help for spring or summer work, my address will be 4300 Washington St., Gary, Ind."

The Ham-Ramsey evangelistic party writes: "We have just closed a very successful campaign in Henryetta, Okla., and opened very auspiciously here in a union campaign in a tabernacle seating 4,000. It was insufficient to hold the

Moody Bible Institute Monthly



crowds Sunday night and hundreds were forced to stand while others tore off sides of the tabernacle and peered in at the improvised opening."

Mrs. J. A. Gore of Philadelphia, Pa., better known as Mother Gore, writes: "At a recent campaign in the M. E. Church, Willow Grove, Pa., there were 31 conversions. At the Baptist church in West Conshohocken, Pa., a number went forward. At the Tremont charge of the M. E. Conference, 27 conversions. There are good reports from Newark, N. J., Lansdale, Pa., and Williamsport Pa."

The Loes report: "We are in Lancaster, O. assisting the pastor of the First M. E. Church, which has a membership of 2,000. We have a wonderful choir of 100 voices. There are indications of a much needed spiritual awakening. Our last meeting was at Dunkirk, Ind., where some notable conversions were witnessed. The work among the young people was singularly blessed."

John W. Erskine writes: "Have held meetings since October 1922, in Quincy, Leonidas, Muskegon, Swartz Creek, Galien, Union City and at Colon, Mich., where I expect to close March 18. In every one of these towns the churches were strengthened and many were added to the membership. We expect a real victory and will ask the readers of your valuable MONTHLY to continue to remember us at the throne of grace."

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416 East Eleventh St., Hutchinson, Kan.

Evangelist D. T. McClintock and Mr. and Mrs. W. W. Weaver have had some fine meetings in Spencerville, Hamilton, Chippewa and are now in Mandaumin, Ont.

Singing evangelists, Mr. and Mrs. J. B. Long write: "We closed a good meeting in Bakersfield, Calif., First Baptist Church. There were around 50 new additions to the church. From there we went to Taft, Calif., where we had 17 conversions. We now are in a glorious meeting with Dr. Hanley of the First Baptist Church of Berkeley, Calif. We close here Easter Sunday and go to Tucson, Ariz., for three weeks meeting."

Rev. James Karr of the M. E. Church, Manchester, Okla., makes the following report of a series of meetings held in his church by Rev. Robert L. Selle of Winfield, Kan.: "The evangelist came to us highly recommended, but as a preacher and tactful worker he proved to be far superior to the good reports received. There were more than 50 conversions and about 40 accessions to the church. Every department of our church activities has taken on new life as a result of the revival."

The Vom Bruch Evangelistic Party of Chicago begin their next campaign in the First Evangelical Church at Canton, O. Evangelist Vom Bruch has just returned from the Hawaiian Islands. While in Honolulu he spoke at several native churches and Christian schools, and reports over 100 definite decisions for Christ as the result of but three invitations. He writes, "Pray for these Islands. They need the gospel." This party will conduct meetings in Chicago during May.

The Tenth Annual Convention of the International Union of Gospel Missions meets in Minneapolis, May 20-24. This is an anniversary convention. All the members of the Boards of Directors of the gospel and rescue missions of America have been invited. The program will consider the problems arising in mission work and the future of rescue missions. There will be present, mission converts who have made good in the business and professional world—some of them are men of nation-wide reputation.

Evangelist John S. Hamilton of Cleveland, O. and his party, Ray G. Upson, musical director, and Roy Gourley, pianist and young people's worker, are in a stirring union meeting in a section of Cincinnati, O. The crowds have been great and on some occasions many have been turned away. The old-fashioned revival spirit prevails in this section. People are drinking in the gospel in song and in sermon, and many are being brought to a saving knowledge of Jesus Christ.

Fred T. Mills, of Portland, Ore., writes: "We have just closed our winter's series of meetings among the churches

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here, covering seven weeks. We have been ably assisted by Mr. Charles H. Hart, gospel singer and Mr. Alfred E. Koch, converted Jew. We have had excellent audiences who have given rapt attention.

A meeting began at Flatriver, Mo., March 19 to extend to April 1. Rev. William Stewart, pastor of the First Methodist Church did the preaching, assisted by J. K. Maxwell as soloist and chorus director, and Evangelist John Manard who helped the last week. There were 40 conversions and 57 additions to the church.

On the evening of March 24, George W. Trotter, Superintendent of the City Rescue Mission, Pittsburgh, Pa., celebrated the Twenty-third Anniversary of his conversion. This was of special importance because during the year the management of the mission has been changed. It is no longer under the direction of the Presbytery of Pittsburgh, but has its own board of directors which is responsible for its support and management. What began as an unpromising year has, by God's manifested blessing, become one of the most successful years in mission work in the city. The Board feels that it can invite all the friends of the mission to rejoice and give thanks with them.

Evangelist Raymond T. Richey recently closed a five weeks revival at Oklahoma City, Okla., with a record untouched by any local minister; 5000 converts in five weeks.

Although the largest place available was used for the Old-Time revival, where two meetings were held daily, the auditorium was crowded to its capacity at every meeting and many were turned away, unable to get in. The Spirit of God worked in a marvelous way, at the altar all kinds and all classes of people knelt together. The president of the Ministerial Alliance, Rev. Dean C. Dutton, and numerous ministers from the different churches were regular in attendance, and assisted greatly in making the revival the greatest in the history of Oklahoma.

The Harrington Evangelistic Party, with headquarters in Weston, W. Va., consists of Mr. and Mrs. Charles H. Harrington and Rev. Rufus ("Sam") Raborn of Texas, as chorus director and soloist. They write: "We had the second campaign in Weston, W. Va., within the year. There were nearly 100 conversions. In February we were in the Baptist church in Emporium, Pa., for twelve days and the Lord graciously gave 100 decisions. We are now in the First Baptist Church in Clarksburg, W. Va. Crowds are packing the large church each night and in less than two weeks there have been 170 decisions with the meeting only about half over. The feature of the work is the many men and their wives who have decided for Christ."

Evangelist W. E. Biederwolf and Homer Rodeheaver will, immediately after the great Bible Conference at

Winona Lake, with a small company of helpers, start for the Orient in answer to an invitation from many of the larger cities and towns to hold evangelistic meetings. Mr. Charles Gabriel, the noted hymn-writer, Miss Grace Saxe, who for many years has had charge of the Bible work in the meetings conducted by Billy Sunday, and Mr. Joe Rodeheaver who will take the management of the entire tour, and a few friends will accompany the party. The first stop will be at Honolulu and from there the trip will continue to Japan, Korea, China, Burma, Siam, India and Australia. The music is being put into such shape that Mr. Rodeheaver can sing the songs in the language of the natives in each country. Mr. Biederwolf will, of course, speak through an interpreter.

One sometimes hears the questions asked whether the plain unadorned gospel story has lost its power. An answer to these questions might have been found in the West Ham Central Mission, Wales, when the new great church was packed to its utmost capacity of 2,000.

The attraction which brought these people together was a three-day lantern mission, conducted by Mr. J. Glenelg Grant, of Cardiff, assisted by Miss Gwladys Naish and her quartet party. The subjects for the three nights were "Jesus of Nazareth," "Calvary," and "Behold the Bridegroom Cometh." There was no excitement, but a quiet, orderly, reverent unfolding of the life of the Saviour. The pictures were mainly photographs of the greatest masterpieces that deal with the life of Christ; the lectures themselves were delivered in a reverential spirit that had its effect on the listeners. As a result it is believed that many were gathered to Christ and His cause.

#### FUTURE ENGAGEMENTS

Harry O. Anderson—May-June, Iowa.  
John E. Brown—May, Reidsville, N. C.; June, Chester, S. C.  
A. L. Carter—May-June, Texas.  
C. B. Clark—May-June, West Tennessee.  
Crossley-Leonard—May 13-25, High Bluff, Miss.; May 27-June 8, Boesesevain, Man.; June 10-24, Killarney, Man.  
John W. Erskine—May 27-June 10, Byron Center, Mich.; June 17-July 8, Greenfield, Moravian Tent meeting; Nov. 11-25, Hartland, Mich.  
M. F. Ham Party—May-June, Houston, Tex.; July, Morehead City, N. C.; September-October, Albany, Ala.; October-November, Athens, Ala.; November-December, Bristol, Okla.  
C. E. Hillis—Apr. 29-May 13, Newton, La.; July-August, Kahoka, Mo.; Sept. 2-20, Ogden, Iowa.  
A. A. Holmes—Until July 1, South Dakota.  
P. H. Kadey—Evangelistic Party—April-May, Downers Grove, Ill.; May-June, Marlette, Mich.; July, Tuscola, Mich.  
The Loes—May-September, tent meetings in Indiana.  
Mathis-Armstrong Party—May, Blue Mountain, Ky.; June, Terril, Iowa; August-September, Laurens, Iowa; October, Clear Lake, Iowa.  
Rev. and Mrs. D. T. McClintock and Mr. and Mrs. W. W. Weaver—May 15-31, Vernon, Ont.; June 2-20, Glasgow Station; June 24-July 11, Monklands, Ont.; July 14-31, New Richmond, Que.; Aug. 1-20, Rawson, O.; Aug. 21-31, Wayland, Mich.; Sept. 2-19, Wakefield, Que.; Sept. 23-Oct. 10, Middleville, Ont.; Oct. 13-31, Eganville, Ont.; Nov. 4-24, Simcoe, Ont.  
L. J. Mitchell Party—July 26-31, Belvidere, Ill.; Aug. 1-13, Lena, Ill.  
Sara C. Palmer—May, Saginaw, Mich.; June, Flint, Mich.; November, Bethlehem, Pa.  
The Prestons—July 26-Aug. 5, Epworth, Ill., Camp meeting; Aug. 9-19, Lena, Ill.  
F. S. Rowland—May 6-June 1, Macon, Ga.; June 3-16, Whitesburg, Ky.; June 18-July 1, Seco, Ky.; July 8-20, Douglasville, Ga.  
Robert L. Selle—May, First M. E. Church, Bristol, Tenn.

Gipsy Smith, Jr. and party—Apr. 29-May 20 Laurel, Miss.; May 27-June 17, Meridian, Miss.  
William A. Sunday Evangelistic Party—May-June, Louisville, Ky.  
The Vinaroffs—May 1-14, Kenmore, O.; June, Cleveland, Tenn.; November, Toledo, O.  
E. L. Wolsiagel—Apr. 29-May 13, Oxford, Miss.

#### FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist World Alliance, Stockholm, Sweden, July 21-28, 1923.  
Baptist Young People of America, Thirty-Second Anniversary Convention, Boston, Mass., July 4-8, 1923.  
East Northfield, Mass., Summer Gatherings for 1923:  
Young Women's Conference, June 25-July 2.  
Women's Interdenominational Home Mission Conference, July 5-13.  
Conference for Women's Foreign Missionary Society, July 13-21.  
Conference of Religious Education, July 23-31.  
General Conference of Christian Workers, Aug. 1-13.  
Christian Endeavor Institute, Aug. 13-20.  
Cedar Falls (Ia.) Bible Conference, Aug. 5-12, 1923.  
Erie-side (Willoughby-on-the-Lake, O.) Bible Conference, July 20-29, 1923.  
Grove City (Pa.) Bible School, Aug. 17-26, 1923.  
Gull Lake (Mich.) Bible Conference, July 1-12, 1923.  
International Federation of Christian Workers' Convention, Siloam Springs, Ark., July 1-8, 1923.  
International Union of Gospel Missions Annual Convention, Minneapolis, Minn., May 19-24, 1923.  
Montreat (N. C.) Summer Gatherings for 1923:  
Young People's Conference, June 19-28.  
Men's Conference, June 30-July 4.  
Stewardship Conference, July 5-10.  
Woman's Summer School of Missions, July 12-19.  
Seminary Week, July 22-29.  
Conference on Christian Education and Ministerial Relief, July 29-Aug. 1.  
Sunday School Conference, Aug. 2-8.  
Home Mission Conference, Aug. 9-12.  
Foreign Mission Conference, Aug. 14-19.  
Bible Conference, Aug. 20-26.  
Montrose, Pa.  
Prophetic Conference, July 6-12, 1923.  
Ministers Institute, July 16-26, 1923.  
General Conference, July 27-Aug. 5, 1923.  
Moody Bible Institute Bible Conferences for 1923:  
Rochester (N. Y.) May 20-27.  
Eagles Mere, Pa., July 6-15.  
Cedar Lake, Ind., July 29-Aug. 12.  
Ocean City, N. J., Aug. 9-19.  
Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3, 1923.  
State Sunday School Conventions for 1923:  
Wheeling, W. Va., June 5-7.  
Kearney, Neb., June 12-14.  
Cheyenne, Wyo., June 16-17.  
Indianapolis, Ind., June 19-21.  
Sterling, Colo., June 20-22.  
Jamestown, N. D., June 20-22.  
Aurora, Ill., June 26-28.  
Stony Brook (N. Y.) Assembly for 1923:  
Brooklyn Sunday School Union, July 2-12.  
Brooklyn Sunday-School Union, July 2-7.  
Ministers School, Aug. 1-10.  
Prophetic Conference, Aug. 19-25.  
Bible Conference, Aug. 26-Sept. 2.  
Twenty-Ninth International Christian Endeavor Convention, Des Moines, Ia., July 4-9, 1923.  
Winona Lake, Ind. (Partial List) for 1923:  
Consultative International Christian Citizenship Conference, July 1-8.  
Chautauqua Program, July 1-Aug. 16.  
Bible Conference, Aug. 17-26.  
Evangelistic Conference, Aug. 22, 23.  
Bethany Girls' Work, Entire Season.  
Summer Normal School.  
Presbyterian Young People's Conference.  
Interdenominational School of Missions.  
Practical Training School for Gospel Singers and Workers.  
Brethren Church Conference.  
St. Joseph Conference of the United Brethren Church.  
Eel River Conference of the Christian Church.  
World's Sunday School Association, Ninth Convention, Glasgow, Scotland, June 18-24, 1924.

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## Daily Readings for Family Worship

The References are selected by The International Sunday School Association. The Daily Comments are prepared by Rev. George Johnson, Ph.D., Lincoln University, Pa.

**May 1 (Tuesday).** 1 Samuel 2:1-10.

If we would have the maximum blessing from our daily readings, we must make an opportunity to get alone with God and our Bible. As we read we must ask Him to speak to us, and expect Him to do so. Then let us read and re-read the daily portion, and we shall find that some word or phrase or sentence or verse will glow like a star in the evening sky and will join itself to our present experience to comfort, to calm, to encourage, to inspire. Some doubt these statements, because, so they say, they have tried without ever experiencing such enlightenment. Nevertheless those who have experienced it do not doubt, for they have the witness in themselves. Should not our relation to God be a living relation?

**May 2 (Wednesday).** 1 Samuel 3:1-10.

When we read this story, we are at times, it may be, tempted to think how delightful if God would only call us audibly in the evening silence when the lamp is still burning and the noise of the day is hushed to rest. But not so fast. Samuel heard the voice, but did not recognize it. Would we be able to do better? How could we recognize the voice of God? I think that we would find ourselves in the same plight as did Samuel. But in the Scripture that lies open before us we have the universal calling of God. Unlike the call that Samuel heard, this is never silent. It is in all the Book. But is it calling for us? Who are we?

**May 3 (Thursday).** 1 Samuel 9:25-10:1.

As we read this portion let us not forget that the event here narrated happened by way of example, and that it was written for our admonition. Here is an example of the gifts and the calling of God to do a particular bit of work, and here is an admonition not to slight these gifts and to leave the work undone. Saul's later failure cannot dim the beauty and the sincerity of this charming incident. But why did he fail? Not because some mysterious hidden fate lured him on with fair promises only to mock him and thrust him down into the darkness, but because he refused to learn (and here is our warning).

"Tis thou, God, that givest, 'tis I who receive:

In the first is the last, in thy will is my power to believe."

**May 4 (Friday).** 1 Samuel 16:6-13.

The Lord called Samuel's attention to a fact we are very apt to forget; the appearance may be very different from the reality. God pays regard to the latter; man is inclined to consider the former. To follow the Lord in this respect; to attempt vigorously to see as He sees; you will soon discover is no easy task. Nevertheless the effort is

worth while and it will yield an increasing and ever-widening blessing. It will mean that we shall avoid cant and semblance and follow sincerity and humility. In our learning and teaching we shall turn from sophistry and show to reality and sound common sense. In our business life we shall abandon all lying and hypocrisy and turn to an all pervasive honesty and an unrelenting service.

**May 5 (Saturday).** 1 Samuel 12:1-5.

At times so much stress is laid on character, the inward thing, that apparently there is danger of minimizing conduct, the outward thing; nevertheless, the two are inseparable and demand equality of consideration. Our portion for today calls our attention to conduct. Meditate on the self-testimony of this veteran prophet of Jehovah to the integrity of his character. Long years after there came another Servant of the Lord of whom His judge said, "I find in him no fault at all." The search lights of hate directed by the hand of malice could find no spot or blemish in His conduct public or private.

**May 6 (Sunday).** Psalm 26:1-7.

"Judge me, O Lord," said the Psalmist. How different his attitude from ours! For us the judge is synonymous with law-breaking and the punishment of evil doers. Like the physician the judge is never appealed to until something goes wrong and the remedy or the penalty must be used or inflicted. But the Psalmist appeals to the great Father-Judge every day because he wants to keep right with God. "Examine me," he cries, as the refiner assays his metal to test its fineness; "Prove me," by bringing me through experiences in which the reality of my faith may be demonstrated; "Try me," as the refiner smelts gold to get rid of the remaining dross.

**May 7 (Monday).** 1 Samuel 16:19-23.

What did David play? One of our greatest Christian poets tells us how David, gripped still in the tremendous experience of Jehovah's calling him to be Israel's future leader, came before the great king to rouse him from his deadly lethargy. Eager to soothe and cheer, David played first the melodies of nature: the tunes to which the animals respond, the sheep, the quail, the jumping mouse. Then he played the song of the reapers, the chant of burial, the marriage hymn, and the priests' chorus. But the King groaned in despair. Then the eager young harper sang of the joys of sheer living and of the responsibilities of the king, and Saul begins to attend. Then he sang of the great ideals, lofty deeds, and the possibility of leaving splendid memories to posterity. And Saul slowly regains his kingliness, but the final song, with the harp cast aside, is the cul-

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mination of David's service—the song of infinite power and of love divine.

**May 8 (Tuesday).** 1 Samuel 17:45-51.

Doubtless we remember with how eager attention we followed this story when Father told it to us children. But there is in it a lesson for age as well as for youth. Notice the contrast in David's words: "Thou . . . with a sword, and with a spear, and with a shield . . . I in the name of the Lord. . . ." This contrast is more than that denoted by the words material and spiritual, worldly and moral, for the name of the Lord is God's manifestation of Himself, and David claims that he is on to battle surrounded by the aggressive power of the living God.

God's saints have always trusted in this Name and so may we. Our help, said the Psalmist, is in the name of the Lord who made heaven and earth. Our weapons, said Paul, are mighty through God to the pulling down of strongholds.

**May 9 (Wednesday).** 1 Samuel 20:35-42.

From the friendship of Jonathan and David we may learn many things concerning friendship in general. One of these is the hint that is given us of the place of religious faith as a condition of friendship. "Behold, the Lord be between me and thee for ever." How shall we take these words? As an invocation of God as penalty-inflicter in case the plighted word be broken, and an implication that in all other circumstances He had better remain outside? This would be to miss the larger meaning. Rather would we interpret them as expressing the great truth that this was a friendship that in every word and act was overshadowed by the divine.

**May 10 (Thursday).** Psalm 51:1-13.

Thomas Carlyle has a well-known comment that is worth repeating for its intrinsic truth. "Faults? The greatest of faults, I should say, is to be conscious of none. Readers of the Bible above all, one would think, might know better. Who is called there 'the man according to God's own heart'? David, the Hebrew King, had fallen into sins enough; blackest crimes; there was no want of sins. And thereupon the unbelievers sneer and ask, Is this your man according to God's heart? The sneer, I must say, seems to me but a shallow one. What are faults, what are the outward details of a life; if the inner secret of it, the remorse, temptations, true, often-baffled, never-ended struggle of it, be forgotten? 'It is not in man that walketh to direct his steps.' Of all acts, is not, for a man, repentance the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death, the heart so conscious is divorced from sincerity, humility and fact; is dead: it is 'pure' as dead dry sand is pure."

**May 11 (Friday).** Psalms 8 and 23.

We read the Eighth Psalm with a much profounder knowledge of the vastness of nature than had the men who lived when David wrote it. Beneath us the illimitably small stretches away into the hidden depths of the atom and the cell; above us is the equally illimitable spaces lighted by the

"gleam of a million million suns."

Awed by the vision we repeat David's question, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" That question is only answered adequately in Jesus Christ. Read now the Twenty-third Psalm and take this Saviour to be yours.

**May 12 (Saturday).** 2 Samuel 7:18-26.

There is a charming suggestion in David's words when he says to Jehovah, "According to thine own heart, hast thou done all these great things." Many of us forget that God has a heart and think of Him as a being who lives far away from us and whose entire existence is spent in upholding a series of splendid and abstract principles. But our Father in heaven is—just our Father in heaven, and what He does for us each day is simply according to His own mighty heart of love. Shall we think that our heavenly Father when in this day's experience He brings to us His particular moment-by-moment loving care does less than an earthly father?

**May 13 (Sunday).** Psalm 1.

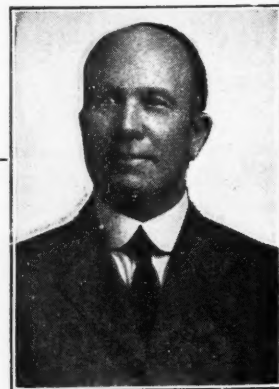
Every promise has a condition; fulfil the latter and you have the former. This is the secret of the blessed life with God that the Scripture holds out to us in such entrancing terms. Let us put the promise in the first person to make it all the more vivid: "I shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; my leaf also shall not wither. . . ." Growth, fruitage, freshness, are all mine, if . . . Ah, here is the condition; if I keep in constant touch with God in His revelation of Himself. That life of undying fellowship may be yours and mine, because the condition is possible of fulfilment.

**May 14 (Monday).** 1 Kings 17:1-7.

"After a while the brook dried up. . . ." So it happens to us. At one time in life our youthful strength and vigor seem inexhaustible—but after a while the brook dries up. At another time we find one on whom we rely for help; one so wise and courageous, so strong and tender. In blind confidence we think that he will always be with us, but perhaps he is taken away, and . . . the brook dries up. In passing through such experiences we may well wonder what next to do. But like Elijah we still have our heavenly Father. His compassions fail not, they are new every morning. Our souls may therefore say, thou art my portion, therefore will I hope in thee.

**May 15 (Tuesday).** 1 Kings 17:17-24.

The widow's son died and was brought back to life and restored to his mother. Does not this suggest that the calamity of today may become the blessing of tomorrow? The main difference between the story of the widow's son and the similar experiences of the people of God is in the time required. The widow's blessing followed almost at once upon the calamity; ours may be delayed. Chauncey M. Depew tells us that his good Christian mother used to exhort him to thank God for the hard things of life because these always work out



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His blessed saving will for those who love Him.

**May 16 (Wednesday).** 1 Kings 18:30-39.

The age-long conflict between the powers of God and the powers of evil has its heroic moments and this was one of them. The God who answered by fire was the God for those Old Testament spectators. But today—how things have changed, we often think. Jehovah is challenged over the whole world, but He seems to have changed places with Baal and to be making no reply. God's silence may not be of death nor of indifference, but of love and mercy and forbearance. For as Peter reminds us, the long suffering of our Lord is salvation.

**May 17 (Thursday).** 1 Kings 19:1-8.

Youth is very apt to think that it is much better than its fathers, and some who are no longer youthful may still retain the opinion. The result is that those who are past and gone, or old and going, may doubtless be loved, but for the most part benevolently pitied by those who are young and still coming. But for most of us there happens a different experience. The years come and go and life changes from the heroic into the drab and prosaic; from the thrilling crises to the dogged and determined holding on in the resolve at least to hold what has been gained even if no more advance can be attained. Elijah's words may in such moments come to us with special appropriateness, I am *not* better than my fathers.

**May 18 (Friday).** 1 Kings 19:13-18.

The tempest, the earthquake, and the fire of the volcano are three of nature's most terrifying events, and in them many nations have heard and seen the manifestation of God. The Scripture writers tell us that God may speak to men through them. But when God visits the soul to comfort, to encourage, to uplift, to transform, He comes in "the still small voice." This is the property of Him whose symbol is the dove. It expresses the fact that there is a power with us visiting us in the loneliness of our thoughts and in the worship we render either when by ourselves we reflect on the Word of God or when with our friends we join in the public services of the house of God.

**May 19 (Saturday).** 2 Kings 2:1-11.

Elijah asks his disciple as they approach the scene of the translation if he has any request to make. Elisha asks a double portion of his master's spirit—not twice Elijah's inspiration, but, as you will find explained in Deuteronomy 21:17, the portion of an oldest son who received twice as much as the younger sons. Elijah replies that this is a hard request. Spiritual gifts are not easy to transmit as we all know. But, the aged prophet adds, "If you see me when I am taken away, you will have your desire. This means if you will continue with me to the end, you will have proved your fitness." So the master and the disciple continue into the dark mountains of Moab. Then came the dread end; the air is full of fire, and in the fire horses and chariots

appear, and Elijah ascends in a whirlwind into heaven. But Elisha gazes and his prayer is granted. Does it not still hold true, that only those who can behold the better spiritual world without flinching receive the gifts of the Spirit?

**May 20 (Sunday).** Psalm 2.

Regarded simply as literature the Second Psalm has four stanzas of three verses each, every one with its several theme—challenge, warning, triumph, and counsel. But for us the psalm has a divine lesson of infinite meaning. It teaches us that all human revolt against the righteous government of God is fore-doomed to ultimate failure. God laughs as it were at all the puny rebels, and in spite of their opposition King Jesus will some day come into His own. If this is true, what should be our attitude? Merely to think with satisfaction on the certain overthrow of wicked men? Merely to wrap ourselves in the garment of our own security? Or, rather is it our duty to warn about the impending destruction and to call men to loyalty to Jesus?

**May 21 (Monday).** Isaiah 6:1-8.

"Mine eyes have seen the king," cried the prophet. What would be the effect of this we might well wonder. Joy? Exaltation? Bliss? Perhaps so, but the prophet does not say it, but "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips. . . ." Therefore it is most profoundly true that he who has the vision of God, knows at that very moment his own sin and unworthiness. But to know this is to take the first step towards improvement. The man who has had a vision of the heights has also a view of the depths and because of this is apt to strive upward. Hence it is all important for us to keep before our minds the vision of Jesus Christ, the King in His beauty.

**May 22 (Tuesday).** 2 Kings 19:32-37.

One man with God can preserve a kingdom. Our portion today exemplifies this striking fact. Sennacherib with an immense army came to subdue the rebellious provinces of the West. It was a great crisis in Judah's history; the courage of the majority failed, but one man stood firm. Read Isaiah 36 and 37 and you will find how Isaiah's heroism in prayer and prophecy were the means under God whereby new courage and hope came to the people. In this way Isaiah met the challenge of ancient idolatry. How are we meeting the challenge of its modern counterpart?

**May 23 (Wednesday).** 2 Kings 20:1-7.

Some one has said that the story of Hezekiah's recovery is a delightful study in the unexpected. Hezekiah expected to die, but he was allowed to live fifteen years longer. He asked that the shadow on the dial might move backward—a request that men could hardly expect, and yet that was what happened. These things made him believe in the divine compassion that has power to do the unexpected mercies.

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**May 24 (Thursday).** 2 Kings 20:12-19.

"After me the deluge," said Louis XV, expressing thus his apprehension of coming disaster, and his indifference to the results of his reckless and extravagant policies.

"Good is the word of the Lord," said Hezekiah when Isaiah brought to him the fateful prophecy. Then, as if to disarm the surprise of the prophet, he added, "Is it not good if peace and truth be in my days?" But it was not good to allow the enemy to enter and to open up the way to captivity and ruin for posterity.

The man who tries to live in the light of the Scripture will not be indifferent to the welfare of the generations still unborn, but will try to avert future evil by maintaining present good. What misery and curse did the slave trade bring to America!

**May 25 (Friday).** Isaiah 11:1-9.

This chapter gives us a description of the world that is to be when man's salvation has been thoroughly worked out. The powers of evil will be driven away, and the powers of good will replace them. How is this change to be brought about? The prophet answers in the words, "A little child shall lead them." This we must interpret primarily of the Christ child, and then of all the other children who have been brought into contact with Jesus and who further His gospel. If we accept this meaning of the words, we shall see children with the same love and delight with which the Lord Christ regarded them. They are the hope of the changed world; through them the new day and the new kingdom will come. With many this passage is a description of millennial conditions.

**May 26 (Saturday).** Isaiah 63:1-9.

The portion for today is a brief dramatic poem hard to interpret. The watchers catch sight of a mighty heroic warrior-like form marching from Bozrah, and in their amazement they cry out, "Who is this that cometh from Edom?" And the Lord answers, "It is I, I that speak in righteousness, mighty to save." Then follows a vivid and heart-rending recital of the practices of ancient warfare. It is horrible, but the last great World War could match it in every detail. However, the prophet does not wish us to concentrate on this, and therefore, in the words "I have trodden the wine-press alone," he makes us pass from Edom to Calvary—to Jesus Christ, forsaken by friends, jeered at by foes, the blood streaming from His head, His side, His hands and His feet, clad in the crimson robe of sacrificial love, breathing out His life for your salvation and mine; winning our victory for us; overcoming our foes.

**May 27 (Sunday).** Isaiah, chapter 12.

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In verse 3 there is an arresting prophetic promise, "With joy shall ye draw water out of the wells of salvation." We call it prophetic because its fulfillment is not conditioned on anything that man can do, but on God. We may interpret it as follows: Just as Israel drank miraculous water in the wilderness, so will the God of salvation also open to you springs of salvation, from which you may draw to your heart's delight. This has been fulfilled so far as the providing of the well is concerned in the coming of the Saviour who gives to all who ask Him living water. But we must complete the fulfilment, because the drawing out must be our own act and the joy must be our personal experience.

**May 28 (Monday).** Jeremiah 1:5-10.

This week all our readings are to center round the prophet Jeremiah, the author of the book that bears his name. Jeremiah is a character that rouses our pity and admiration. He lived at a time when superficial reforms were unable to stem the settled tide of the judgment of God that Israel as a nation was no longer to exist. His message was naturally most unwelcome, and therefore his life was in danger from his own townsmen, from the Temple priests, from the arbitrary and revengeful king, and from the military party. He had an inward struggle, and the lesson of his life is the victory of God.

**May 29 (Tuesday).** Jeremiah 7:1-7.

Our reading today is a warning not to believe in delusions. The particular delusion under consideration was believing that Jerusalem could never be taken by the enemy because Jehovah's Temple was there, and He would defend it against all hostile attack. But those who said this were uttering lying words. Not only in religious matters, but in all departments of life, we are too apt to heed "lying words," to believe that this or that short and easy formula will bring a lasting salvation.

**May 30 (Wednesday).** Jeremiah 26:10-15.

This man is worthy to die, said the priests and the prophets, because he hath prophesied against this city. Wrathful words were these reminding us of what was shouted some centuries later against another champion of the cause of God. This fellow said, "I am able to destroy the temple of God." Both Jeremiah and Jesus were faithful in declaring the entire will of the Lord. The lesson is not so much the duty of proclaiming the unwelcome truth, but the duty of hearing it and acting on it. There are men who seem really to take pleasure in what they think is the "preaching of the law of wrath, retribution, condemnation, judgment." Neither Jeremiah nor Jesus shared this joy, and if a man finds joy in a ministry of denunciation, far better would it be for him to keep silence.

**May 31 (Thursday).** Jeremiah 35:5-14.

"Drink ye wine," said the prophet to the Rechabites. "We will drink no wine," said the Rechabites to the prophet, "because Jonadab, the son of Rechab our father, commanded us to drink no wine." What unreasonable traditionalist have we here, we might

think. What sort of men are these to follow blindly an ancestral direction without asking whether it was grounded in reason or demanded by expediency. The point, however, that is made in this chapter is that if the Rechabites could obey their father without hesitation or question, why should not God's people obey their Father equally unhesitatingly or unquestioningly?

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334 pages. 8x5¼ inches. George H. Doran Company, New York, \$2, net.

G. S.

### **The Gospel in the Ten Commandments**, by Rev. J. C. Masee, D.D.

Many sermons have been written and published upon the decalogue, but it has remained for the talented pastor of the Tremont Temple to adapt his message to the present widespread lawlessness. Whether the connection between this disregard of law and the new theology be apparent or not, there can be no doubt that there is a connection between the social gospel and this social chaos. The author's strong emphasis upon obedience to the law of God as the one hope for the safety of society is most timely. A strong evangelistic appeal which characterizes each one of the ten sermons will also make this book a blessing.

159 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

C. H. B.

### **Self-Help in Teaching**, by Huber William Hurt Ph. D., LL. D.

This is one of the shortest compendiums of pedagogy, and will be very useful for those who wish the fundamentals of teaching expressed in a brief form. It is intended for all who teach in home, school, Sunday-school, Boy Scout, Camp Fire, Girl Scout and other recreational groups in business and industry. The author's outline plan of presentation supplemented by a complete index, will be appreciated by those who wish a hand book on pedagogy.

98 pages. 7x5 inches. MacMillan Company, New York. \$1.

C. B. H.

### **Oneness with Christ**, by Bishop W. R. Nicholson, D. D., edited by Rev. James M. Gray, D. D.

This book has been before the public for a good many years with high appreciation, and a new edition is called for. As the editor says, it contains "deep insight into spiritual things, has vigor of appeal, has heavenly unction, grace of manner and beauty of diction, not commonly met with."

The studies are divided into thirty-two readable chapters with suggestive headings.

284 pages. 8x5¼ inches. Bible Institute Colportage Association, Chicago. \$1.25, net.

J. H. R.

### **The Chronology of the Bible**, by Philip Mauro.

To most people "chronology" is a dry subject. It suggests mere dates. Mr. Mauro has the faculty of making chronology interesting. In the main he follows Anstey in his *Romance of Chronology*. This volume has the advantage of conciseness. Another helpful feature is the placing in parallel columns the dates An. Dom. and the dates B. C. This saves the reader's time. There are several debatable dates in which all will not follow Mr. Mauro, particularly with regard to the seventy weeks of Daniel.

120 pages. 7½x5 inches. George H. Doran Company, New York. \$1.

G. S.

### **A Modern Cyclopedia of Illustrations**, by Rev. G. B. F. Hallock, D. D.

Dr. Hallock is the author of a large number of books, tracts and pamphlets. Those who are familiar with the articles which appear in the religious and secular magazines will testify to his extraordinary gift of illustration. It is fortunate indeed that these illustrations have been gathered together in a reference work. These stories are not only based on facts in modern life but are very suitably gathered around the anniversary Sundays of the year. The book will be especially useful to ministers who are in the habit of preparing sermons appropriate to these special occasions.

448 pages. 8½x6 inches. Fleming H. Revell Company, Chicago and New York. \$3.

C. H. B.

**The Children's Six Minutes**, by Bruce S. Wright, D. D.

This is a series of fifty-two very brief and original sermonettes for boys and girls which will prove helpful and suggestive to pastors. Dr. Wright's ministry in the Orient has enabled him to make interesting contributions from this field. The memory verse and memory hymn, with which each sermon concludes, furnish appropriate material for work in the Junior department of the Sunday-school. The best appreciation of this volume is the joy with which the children welcome it.

114 pages. 7½x5 inches. George H. Doran Company, New York. \$1.25.  
C. H. B.

**Sermons on Biblical Characters**, by Rev. Clovis G. Chappell, D.D.

Character sketches have always had a peculiar value in proclaiming biblical truth and Dr. Chappell's book is no exception. There is probably no more popular preacher in the southern Methodist church, and he is to be commended for using his vivid imagination and artistic expression in presenting the valuable lessons these biblical characters illustrate. Four of the sixteen sermons are devoted to the women of the Bible and touch upon some of the problems of women in our social life today.

194 pages. 7½x5 inches. George H. Doran Company, New York. \$1.50.  
C. H. B.

**The Adult Division in the Church School**, by E. W. Halfpenny.

The growth and development of the adult department in the Sunday-school in recent years has made a book of this type of special value. The author deals with the organization, activity, and extension of the adult Bible class as well as the problems and co-operation of the parents in relation to the other divisions of the Sunday-school. A special effort to render the principles involved so clear as to make them practical in application will be appreciated by those who are associated with the small school.

105 pages. 7x5 inches. The Westminster Press, Philadelphia. 60 cents.  
C. H. B.

**The Easter People**, by Winifred Kirkland.

Any one who is familiar with the beautiful customs of this musical and missionary people will appreciate this pen picture of the Moravian observance of the resurrection. This account in a form shortened for magazine requirements, appeared in the *Ladies' Home Journal* of April, 1922. It is a description of the Moravian settlement and Easter services at Salem, N. C., which resembles that held in the Central Church at Bethlehem and other Moravian communities.

61 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. 50 cents.  
C. H. B.

**Beautiful Girlhood**, by Mabel Hale.

The aim of this little volume is clearly set forth by the author in her foreword: "This little book is born of a desire to help and encourage our girls who are struggling with the problems that come up in teens," and forms the best summary of the work. There are thirty-three brief chapters each dealing with some special phase of girlhood in such an intimate and personal manner that every girl will feel the message was written for herself. Unusual in books of even this type is the strong spiritual tone found on every page. The dainty blue binding will make it an attractive gift book.

232 pages. 7½x5 inches. Gospel Trumpet Company, Anderson, Ind. \$1.  
C. H. B.

**A Grain of Wheat and Other Sermons**, by Dr. Walter Benwell Hinson.

This is a series of thirteen sermons by Dr. Hinson, pastor of the East Side Baptist Church of Portland, Ore. The author utters a genuine message; out of the expressions of his own heart, he brings the gospel message in burning words made vital by the Holy Spirit. The book is well adapted for preachers in that they may be taught the vital way of sermonizing, and for Christians who need an awakening, and also for the unsaved because it is a book with a many-sided message. It deserves a wide circulation.

141 pages. 8x5½ inches. The Bible Institute Colportage Association, Chicago, Ill. \$1.00, net.  
P. B. F.

**The Children's Division of the Little Sunday School**, by Maud Junkin Baldwin.

The writer has anticipated the problem of adapting the modern graded Sunday-school methods to an organization limited to a single room. There are still hundreds of thousands of children receiving their religious education in a little one-room building and the parents and teachers of these schools will appreciate this book for its value in increasing the efficiency of such an organization. Aside from being peculiarly adapted to small schools in rural communities, there are many helpful suggestions for any teacher of the younger departments of the Sunday-school.

69 pages. 7x5 inches. The Westminster Press, Philadelphia. 60 cents.  
C. H. B.

**The Islanders of the Pacific**, by Lieut.-Col. T. R. St. Johnston.

This is in no sense a missionary book. The author, one-time District Commissioner of the Lau Islands, Fiji, gives an elaborate description of the Pacific Islanders as to their early religious ideas and practices, particularly sun-worship and ancestor-worship, their various myths and superstitions relating to totems, "tabu," ghosts, burial customs, cannibal feasts and a variety of other topics. He builds on the evolutionary theory of religion. His tracing back of the various island peoples to their

probable racial sources according to the most commonly accepted ethnological theories is of interest and value.

The book contains a good map of the Pacific Islands and thirty-two pages of illustrations.

307 pages. 8¾x5½ inches. T. Fisher Unwin Ltd., London. 25s.  
R. H. G.

**Mary Slessor of Calabar**, by W. P. Livingstone.

One of the very greatest missionary books of this generation, already so well known as scarcely to call for further mention. The life-story of Mary Slessor rivals in many particulars that of David Livingstone. She served in Africa from 1876 to 1915. From an unlettered factory girl in Scotland she advanced into the foremost ranks of missionary pathfinders. A pioneer among the most savage tribes of the Calabar hinterland, practically single-handed she tamed and transformed three pagan communities in succession. It is a question if the career of any other one missionary has been marked by so many strange adventures, daring feats, signal providences and wonderful achievements.

The book has eleven pages of illustrations.

353 pages. 8½x6 inches. George H. Doran Company, New York. \$2.  
R. H. G.

**A System of Christian Evidence**, by Prof. Leander S. Keyser, D.D.

Those who have had the pleasure of hearing Dr. Keyser in public will appreciate his latest book. Evangelical and conservative in all his utterances, he has written out for us a scholarly system of Christian evidences arranged in a clear and concise manner. Admitting that modern apologetics cannot confine its attention to infidelity and deism, the author has provided for the needs of the day by meeting the rationalism and negative Bible criticism of the times. The concluding chapters on "The Doubter and His Difficulties," and "The Failure of Infidelity," are masterly arguments for the truth. The outline plan of the book and the select bibliography at the conclusion will commend it as a text book not only for seminary and college classes, but for individual study by pastors and Bible students.

252 pages. 7½x5 inches. The Lutheran Literary Board, Burlington, Iowa. \$1.75.  
C. H. B.

**New Tasks for Old Churches**, by Roger W. Babson.

The church owes a great debt to Mr. Babson for the new interest that he has aroused in religion through his books. His influential position as the foremost statistician of the day has enabled him to attract the attention of a great many men who would not otherwise be interested in religion. The subject, however, of this particular book is somewhat misleading. The church should not have a new message to bring to the people of this day, but it undoubtedly requires

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new methods to present the old message. Mr. Babson's excellent survey of industrial conditions which have changed so much the character of the country, as well as the city, are most valuable in enabling the church to adapt its methods to the present conditions. While religion is the end of the author's writing, political economy occupies the larger part of the book, and its reading will promote better civil and social relationships, and make men better citizens, if not better Christians.

190 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. C. H. B.

### **The Bible and Our National Life,** by Rev. A. B. Ost.

This book is of particular value in comparing the place of the Bible in the education and literature of the early days of America and that which it occupies at the present time. The writer strongly contrasts the Bible influence and family worship, characteristics of the early American home, with the neglected place that it holds in our life to-day. A careful study has been made of statistics and all of the statements are made upon the basis of facts. There is no more striking statement than the verdict of the special envoys from Japan who were sent out by that government to investigate religion in the United States with the purpose of recommending it to their nation, if it had proved valuable to us. Those who have been in Japan will appreciate the deep significance of that verdict, "While education, commerce, and industry have been developed to a wonderful degree in the United States, there is little evidence that the Christian religion is regarded important by most of the people."

110 pages. 7½x5 inches. 3144-36th Avenue S., Minneapolis, Minn. Paper, 50 cents. C. H. B.

**Analysis of the Interchurch World Movement Report on the Steel Strike,** by Marshall Olds, with a Foreword by Jeremiah W. Jenks, Ph. D., Research Professor of Government and Public Administration, New York University; edited as to the law involved in labor controversies by Murray T. Quigg, B. A., LL. B., editor of *Law and Labor*; edited as to detailed accuracy of citations, quotations and statistics by Haskins and Sells, certified public accountants.

This is an important book for every clergyman to read, especially if he were one of those carried off their feet by the Interchurch World Movement. When we first took it up we supposed it to have been inspired by Judge Gary of the United States Steel Corporation, but the author disillusioned us of that idea. And now Judge Gary himself comes out in an address to the presidents of the subsidiary companies of that corporation, from which we quote:

"I think none of us was previously informed in regard to many of the salient facts disclosed in this book. Certainly they have been a revelation to me. They will in many respects probably be a

surprise to the large majority of the clergymen of this country who read this book.

"From the facts as stated in this volume, and apparently abundantly verified, it appears that the whole movement against the steel industry of the United States, culminating in the Interchurch World Movement report, so called, instead of being impartial was prejudiced, grossly unfair, and venomous.

"It would seem that several well-intentioned men were used as 'cats' paws' to create an unjustified prejudice. It may be imagined that, because of their connection with the movement, these men will be deeply chagrined by exposure of these facts and circumstances."

475 pages. 9x6 inches. G. P. Putnam Sons, New York. \$2.50.

J. M. G.

### **The World's Greatest Need,** by Rev. Thomas E. H. Jones, B. A.

The title of this book might indicate that some particular doctrine or some special evangelistic effort was in mind, but such is not the case—the great need is the old-fashioned gospel.

"This book is an attempt, not to present any learned disquisition on the scheme of salvation, but to meet in a measure the need that exists for something to bring home to the heart, the more important points that are vital in the Word of God."

There is an emphasis on the truths that in a former day turned the world upside down (Acts 17:6). The author takes knowledge of the clear differences between the old and new evangelism. There is an attempt more or less successful to strike a balance between the two, avoiding overdone emphasis on God's punitive justice, and on the other hand presenting God as holy and just, but fair in all His dealings with men. The author tries to harmonize the opinions of contemporary evangelical scholars with those of former days.

It is a question whether the subjects follow each other in any kind of logical order; it is not the purpose of the author to do so, it would seem. Such subjects as, "Defective Present Day Sense of Sin," "Is Future Punishment Right?" "Mistaken Impressions of God," "Recognizing the Divine Voice," "Defective Coming," "Why Sinners Are not Converted," would indicate that the author is gripped with the importance of fundamental thinking.

The style is absolutely unconventional and the writing is easy and delightful. The reader has the feeling that the author understood the common man's thinking and is trying to help him. A serious person will greatly appreciate the book, and its large circulation would be a blessing to the world. This book can be secured at the Moody Bible Institute Colportage Association, 826 N. LaSalle St., Chicago, Ill.

297 pages. 8¾x5¾ inches. Robert Scott, London. \$1.50.

J. H. R.

### **BOOKS RECEIVED**

Fleming H. Revell Company, Chicago and New York.

"Learn to Live," by Rev. Daniel A. Poling, Litt. D., LL. D. Cloth, 208 pages, \$1.50, net.

"Five-Minute Sermons in Stories for Young Folks," by Rev. Henry T. Sell, D. D. Cloth, 159 pages, \$1.25, net.

"The Highest Office," by Rev. Jeff D. Ray, D. D. Cloth, 288 pages, \$2, net.

George H. Doran Company, New York.

"Back to the Long Grass," by Dan Crawford. Cloth, 373 pages, \$4, net.

"Classics of the Soul's Quest," by Rev. R. E. Welsh, M. A., D. D. Cloth, 342 pages, \$2, net.

"Critical Hours in the Preacher's Life," by Rev. Ernest Clyde Wareing, D. D., Litt. D. Cloth, 174 pages, \$1.25, net.

"Three to Make Ready—Hill's p. Muffins: The Pig Prince," by Louise Ayres Garnett. Cloth, 194 pages, \$1.50, net.

"The Minutes by the Clock," by Alice C. D. Riley. Cloth, 216 pages, \$1.50, net.

The Bible Institute Colportage Association, Chicago.

"Psychology the Latest Craze and the Saviour and Psychology," by Charles C. Cook. Paper, 10 cents.

The Sunday School Times Company, Philadelphia, Pa.

"Evolution and the Supernatural," by Rev. W. H. Griffith Thomas, D. D. Paper, 44 pages, 25 cents.

"The Meaning of the Cross," by Rev. Gordon Watt, M. A. Cloth, 125 pages, \$1, net.

"Our Hope," New York.

"The History of Seven Wives—A Typical Study," by Peter Van Winkle, M. D. Paper, 30 cents, postpaid.

MacMillan Company, New York.

"Christianity and Liberalism," by Rev. J. Gresham Machen, D. D. Cloth, 190 pages, \$1.75.

Jewish Publication Society of America, Philadelphia.

"The Feet of the Messenger," by Yehoash, translated from the Yiddish by Isaac Goldberg. 296 pages.

J. B. Lippincott Company, Philadelphia.

"Pulpit Gems," by Rev. William W. Wythe. Cloth, 219 pages, \$1.25, net.

"The Children's Story Garden," collected by a committee of the Philadelphia Yearly Meeting of Friends, Anna Pettit Broomell, chairman. Cloth, 247 pages, \$1.50.

Lolzeaux Brothers, 1 E. 13th St., New York.

"Is the Christian a Worshiper of God, or an Idolater?" by John Bloore. Paper, 5 cents.

Robert Scott, Roxburghe House, London.

"The Prophets of Israel in History and Criticism," by Harold M. Wiener, M. A., LL. B. 196 pages.

Morgan & Scott, Ltd., London.

"The Teaching of the Cross," by David Richardson. Paper, 85 pages, 1/6, net.

Pickering & Inglis, London and Glasgow.

"In the Heart of Savagery," by Mrs. Stuart Watt, F. A. G. S. Cloth, 422 pages, 5/6, postpaid.

"Seven V' Papers," by seven well-known authors, edited by Hy. Pickering. Paper, 123 pages, 1/9, postpaid.

Cowman & Kilbourne, Tokyo, Japan.

"The Story of a Mission in Japan," by Mrs. E. A. Kilbourne. Paper, 81 pages.


Rev. T. M. C. Birmingham, Milford, Neb.

"Bible in the American Public School," by Rev. T. M. C. Birmingham. Paper, 32 pages, 10 cents.

Frederick Moore, 730 Fifth Ave., New York.

"Is Coné a Foe to Christianity?" by Another Gentleman with a Duster. Cloth, 121 pages, \$1.25 net.

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# Moody Bible Institute of Chicago

Joseph B. Bowles

## RECENT SPECIAL SPEAKERS

Miss Ruth Paxson, missionary, China; William G. Kensinger, missionary, Africa; Rev. A. J. Bowen, South Africa General Mission; Dr. R. Ditterick, ex-president M. E. Conference of Australia; Charles W. Abel, missionary, New Guinea; Rev. J. Hogges, Minnedosa, Man.; Evangelist Lovic P. Law, Siloam Springs, Ark.; Miss Alice Drake, state secretary for Children's World Crusade, Minnesota; Miss Elinor Stafford Millar, of the Institute Extension Department.

## THE SUPERINTENDENT OF BUILDINGS

Mr. J. Edward Stauffer has been elected by the Executive Committee of the Institute, to the position of Buyer and Superintendent of Buildings, in which office he has been acting since the resignation of Mr. Haavind.

Mr. James E. Herron, who graduates at the close of this term, has been selected to be Assistant Buyer and Superintendent of Buildings, beginning September 1.

## ENLARGEMENT OF EXTENSION DEPARTMENT

Beginning with the new fiscal year, May 1, Mr. George V. Kirk will become the new Secretary of the Extension Department. This means that the Extension Department will take over all the office force, as well as the representatives in the field, now under Mr. Kirk's direction in the Administration Department. Mr. John R. Riebe will become the Assistant Secretary of the Extension Department and will care especially for that part of the work which has hitherto been in his hands. He will also retain his position as a member of the Business Staff, and Mr. Kirk will continue to act as Business Manager in the absence of Mr. Gaylord.

## THE SPECIAL SUMMER COURSE

The March Bulletin has been devoted exclusively to the Special Summer Course that will be held at the Institute July 5-August 3. The success of the session last summer exceeded all expectations, and the many expressions of appreciation convinced those in charge that this latest undertaking had passed the experimental stage.

It was argued that to attempt such a course in the city while conducting Bible conferences in various summer resorts was hazardous. However, the experiment of last summer proved that this was not the case. Chicago, with its beautiful parks and boating facilities, is a desirable place to spend the month of July. Moreover, the Institute is one of the few educational establishments that offers such a summer course while all its regular classes are in session. This gives the added inspiration of the great

student body and insures the presence of every member of the Faculty. It gives not only an excellent opportunity to see the various departments in full operation, but also to catch the spirit of the Institute and its remarkable life, which is such an important contribution to practical Bible study.

Again, it is improbable that more Bible conferences will be held this summer than are actually required. Upon the statement of reliable authority it is said that one-fourth of the 700,000 school teachers in the United States, compared with but five percent of the nation's ministers, attend some sort of summer school. There is a growing demand that religious leaders and teachers keep themselves as intellectually fit as educators for their work. The increasing number of Bible conferences and summer courses are the result of this demand.



Lakeside Drive, Chicago.

The program that has been arranged at The Moody Bible Institute will include eight distinguished special instructors in addition to the members of the Faculty, and sufficient practical work, under competent leaders, to enable the theoretical knowledge to be clinched by the experimental.

## BIBLE CONFERENCES AT CEDAR LAKE, IND., AND MADISON, WIS.

As announced on the front cover, the Institute will conduct its first Summer Bible Conference at Cedar Lake, Ind., July 29-Aug. 12, in addition to those announced in earlier issues—Eagles Mere, Pa., July 6-15, and Ocean City, N. J., Aug. 9-19—held in the East.

Among the speakers will be Dr. James M. Gray, Dean of the Institute; Rev. George E. Guille, Dr. J. E. Conant and Rev. J. A. Sutherland of the Extension Department. Others have been invited to participate, including Rev. P. W. Philpott, pastor, Moody Church; Rev. S. B. Rohold, scholar, author and Jewish worker, who has recently returned

after two years spent in Palestine, and who will tell of present conditions in the Holy Land; and Rev. George S. McCune, D. D., for many years a missionary in Korea, now acting president of Huron College, S. D. Dr. McCune will speak on that sorely tried church which seems to be chosen to evangelize the Orient. Charles Calvert Ellis, B. D., Ph. D., vice-president and professor of Education in Juniata College, Huntingdon, Pa., will give a special series of lectures of interest to Sunday-school workers.

Cedar Lake, on the Monon Railroad, is forty miles south of Chicago. It is a beautiful, spring-fed lake, stocked with fish and affords good boating and bathing. The conference grounds are located on a wooded bluff overlooking the lake. Torrey Hall will be converted into a commodious auditorium, and the hotel and cottages will be operated with the idea of ministering utmost comfort. A restaurant open throughout the day and evening will supplement the service of the hotel and dining room.

A summer conference will be held at Madison, Wis., Aug. 5-12. The teaching

staff will include Dr. James M. Gray, Dean of the Institute, Rev. John C. Page, of the faculty, and Dr. Henry Ostrom of the Extension Department. Rev. S. B. Rohold, and Rev. George S. McCune, D. D., will also address the conference.

Madison is the seat of the State University and is famous throughout America for its unrivalled natural advantages. It is beautifully located upon a number of gradually sloping hills between Lakes Mendota, Monona and Wingra. Its macadamized drives lead through shaded dells and over beautiful wooded hills along the shores of the lakes. The lakes are admirably adapted to rowing, sailing, swimming and fishing, and they are equipped with passenger steamers, launches, canoes, and rowboats. The sessions of the conference will be held in the University buildings, and entertainment of good quality at reasonable cost will be available at the fraternity houses and the Y. M. C. A.

For further information address the Secretary of the Extension Department of the Moody Bible Institute, 153-163 Institute Place, Chicago, Ill.

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## BIBLE CONFERENCE IN COLUMBUS, O.

Through its Extension Department the Institute will conduct a Union Bible Conference in Columbus, O., April 29-May 4. The Secretary of the Extension Department, 153-163 Institute Place, Chicago, Ill., will be glad to give further information.

A similar conference will be held in Rochester, N. Y., May 20-27. The chairman of the local committee, Mr. A. G. Slaght, 140 Court St., Rochester, N. Y., is prepared to send literature concerning it to inquirers.

### PHOTOS OMITTED IN APRIL



William Arthur Holt

In April we referred to the election to our Board of Trustees of Mr. William Arthur Holt, whose photograph we are pleased to pre-

sent in this number. Also a photograph is shown herewith of Rev. Solomon Birnbaum, called to the chair of Jewish Missions in the Institute.



Solomon Birnbaum

### CHANGES IN OUR PERSONNEL

We regret to announce the departure from our ranks of two valued and loved workers, Mr. Meeker, Director of the Practical Work Course in the Educational Department, and Mr. Bowles, Managing Editor of the Publication Department.

Mr. Bowles' health was endangered by longer continuance in office work, and he has been released to accept the position of manager of the Cedar Lake Conference Association, on whose grounds the Institute is to hold a Bible conference this summer.

He came to us in the spring of 1918, and his five years of labor here have bound him up very closely to us all in the fellowship of Christ. The Publication Department had recently been inaugurated when he came to it, and he did a good piece of constructive work in placing it on its present foundation.

The occasion does not call for details, but the development of all our departments during these five years is due in a very practical measure to his wise and diligent promotive work. Before coming with us he had had a wide experience in newspaper work, which taken together with his knowledge of the truth and his devotion to the interests of the Institute, made him an invaluable servant of Christ in this place. Our best wishes go with him in his new work.

Meanwhile, the literary work which he had laid down here has been taken up temporarily by the Rev. Clarence H. Benson of our Educational Department, who, like Mr. Bowles, had once an experience in newspaper work. The business end of the office has been turned over temporarily to our Administration Department while a permanent successor to Mr. Bowles is being sought.

Mr. Meeker has accepted the office of Superintendent of the Chicago Hebrew Mission, a work in which he has always been deeply interested, and with which the Institute has been glad to co-operate since its inception. Mr. Meeker was a student here twenty-three years ago after his graduation from Bucknell University. While a student he supplied the pulpit of the Ewing Street Congregational church of this city, to which, later, he was called as pastor. In 1910 he came on our staff as an evangelist in our Extension Department. Later he served as Superintendent of Men, and for the last six years he has been the energetic, devoted, and very capable Director of our Practical Work Course. We shall miss him as a leader of our men and women students and as a counsellor in our Faculty, as well as one of our occasional evangelists in the field.

Our prayers will attend Mr. Meeker and his family wherever they go, and we are interested to learn that they are about to take up their residence in the neighborhood of the mission, which is not remote from that of his faithful work as a city missionary of Ewing Street Church.

James M. Gray.

### EXTENSION DEPARTMENT

Dr. J. E. Conant concluded an evangelistic campaign in the Liberty Heights Baptist Church, Baltimore, on Easter Sunday. April 4-15 he held meetings in the Baptist church, of Battle Creek, Neb., and from April 15 to the end of the month, in the Roseland Baptist Church of Chicago. The latter two churches have former students as pastors.

Rev. George E. Guille gave a series of Bible studies in the First Presbyterian Church, Cedartown, Ga., during the latter weeks of March, and then, together with Dr. Henry Ostrom, conducted a Bible conference at the First Baptist Church, Cleveland, Tenn.

Miss Elinor Stafford Millar was called into the service of the City Rescue Mission, Erie, Pa., March 25-April 1, to teach the Bible and give inspirational addresses. She gave the second week of April to the Y. W. C. A. of Springfield, Ill., and later in the month went to the Union Gospel Mission, St. Paul, Minn., of which Mr. Peter MacFarlane is the superintendent.

Dr. Henry Ostrom conducted an evangelistic campaign in the First Presbyterian Church of Rome, Ga., March 21-April 1.

Mr. C. E. Putman gave a series of Bible lectures at Winter Haven, Fla., March 5-15, under the auspices of the Ministerial Association. They were commended by *The Florida Chief*. This engagement was

followed by others at the Lake Alfred and Auburndale Baptist churches.

Rev. J. A. Sutherland conducted a series of evangelistic meetings, closing March 28, at the Galilee Baptist Church of Denver.

Rev. Gordon Watt, M. A., of Aberdeen University, Scotland, is enjoying a helpful ministry in this country, which will close June 1. Not quite all of his time in May has been filled. The Extension Department is his booking agency.

Miss Virginia C. Williams filled engagements during the latter part of March at Bryan and Orange, Tex. In April she taught the Bible in Clarksdale, Miss., under the auspices of the City Missionary Federation of that city, and in the presbyteries at Sumner, Jackson, Columbia, Hattiesburg and Corinth, Miss., at the request of Mrs. D. G. McLaurin, the State Synodical President.

### A MOODY STUDENT IN PERU

Miss Dunlap has received some very interesting letters from Arthur M. L. Moohan, '22. Mr. Moohan has recently arrived in Cajamarca, Peru, as a missionary. As he is an ex-monk, he expected considerable trouble with the authorities. En route he held gospel services. He writes concerning them: "Shortly after the second meeting I was arrested on the complaint of two monks, but as they were unable to substantiate their charges of sedition, etc., I was released. Later I came into forcible contact with a heavy cane having a Friar at the end of it. A nasty gash and a black-eye bear mute evidence to Rome's love for the gospel."

In a later letter: "Now the whole town knows that I am an ex-monk and naturally the Bishop is furious. The bull of excommunication has been read in the cathedral and the various churches, not only against the 'crying Judas and apostate Devil,' but against all who have any dealings with me. The monks are circulating a pamphlet against me via the confessional. The persecution of the clergy, who lead lives that would make Satan blush if he could, has but aroused the interest of the thinking people. When I go out in the dusk of the evening many come and ask for Gospels and Testaments. I praise God that my class of young men from the National College have not been daunted."

After the rainy season Mr. Moohan plans to make a trip to Celindeen and Moyobamba, a two weeks' journey by mule.

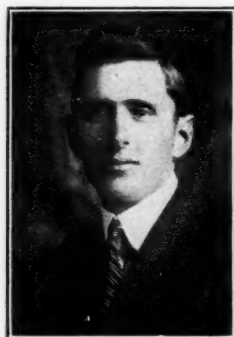
### PERSONALIA

John M. Murchison, '10, has completed his eighth year as pastor of the Princeton Presbyterian Church, P. E. I.

Mrs. Hugh B. Warner, corresponding secretary of the class of December '19, has been ill with influenza for eight weeks. This has delayed the sending out of the class letter.

Anna Emelia Enderson, '20, is a member of the American Mission, Hamadan, Persia. She writes that because of the turbulent conditions in Persia, no definite, aggressive, missionary work can be carried on at present.

Luther W. Childs, '15, pastor of the Unionville Baptist Church, Iowa, reports that the church has erected a new house of worship representing a cost of ten thousand dollars.



Rev. Luther Childs

Daisy F. Eggleston, '18, writes: "Have just returned from a very precious meeting on the Connecticut Coast—Rowayton—a real spirit of revival, and about forty-five professed conversions."

Lurena Rezner, '94, teaches community Bible classes in Monmouth, Biggsville, and Raritan, Ill. The interest of the people has been aroused, and classes are well attended.

John Porter, '06, last summer became pastor of the Congregational church, Chebanse, Ill. His work among the young people and children of the church has been especially successful.

Rev. and Mrs. W. Teeuwissen write: "We accepted a call for the Belgium Mission with the Nortons. We expect to sail May 2 on the S. S. Lapland, from New York."

L. D. Cassel, August '13, has just completed three and a half years service in the Baptist church at Utica, Ill. On Easter Sunday he had 19 baptisms all coming from the Sunday-school.

Lena E. Gerber, '11, has charge of a recently opened Bible school for the training of Bible women in Tsochoufu, Shantung, China. Twenty women are enrolled. During the past year 115 new members have joined the native church.

The Fundamentals Association held a week's Bible Conference in January in the Presbyterian church, Madison, Ill., of which Louis C. Stumph, '10, is pastor. The speakers were Dr. Riley of Minneapolis and Rev. Mr. Philpott of Chicago.

W. A. Rowland, '16, is pastor of the First Baptist Church, Smith Center, Kan., and editor of the church paper, *The Baptist Headlight*. As part of his evangelistic enterprise he writes and distributes gospel leaflets.

Henry Jacobs, '12, pastor of the Burlington Baptist Church, Salt Lake City, Utah, announces that the church will issue a *Monthly News Letter* conveying first hand knowledge of the problems which confront the Baptist home mission work in Utah.

Ruby Burgess, '17, is teaching at Vivian, W. Va. After leaving the Institute she spent two years at a girls' school in North Carolina, one year at a co-ed school in Kentucky, and three years in public school work in West Virginia.

Wilbur M. Smith, '14, pastor of the Lafayette Square Presbyterian Church, Baltimore, Md., gave a series of seven lectures on the topic, "Is My Bible True?" to a meeting of the Baltimore Christian Endeavor Union Institute, held in his church March 6-9.

F. T. Holland, '18, is pastor of the Fillmore Avenue Baptist Church, Buffalo, N. Y. Previously he was pastor of the Church of the Open Door, Greensburg, Pa. In Buffalo he has addressed different religious organizations, and conducted services in the city jail and county penitentiary.

John Mein, '09, under the Baptist Board in South America, writes that the missionary work in Caixa Postal, Macio-Alagoas, has so developed that a school will be opened next month. During the past year a new church has been organized, 114 have been baptized, and two pastors and two evangelists have been added to the group of workers.

William McQuere, '11, eleven years ago, became the superintendent of the Jerry McAuley Cremona Mission, New

York City. It was then in a small room, humorously referred to as "the hole in the wall." In 1914 it was moved to its present location in the heart of New York's "Tenderloin District." During the years its ministry has become wider. The promise is for extensive enlargement of the work in the near future.

#### BORN

To James C., '20, and Mrs. Murdock (Katherine W. Davis, '21,) a son, James Cameron, Jr., Dec. 5.

To J. F., '16, and Mrs. Coope, a daughter, Carol May, March 17, Beloit, Wis.

To Howard L., '20, and Mrs. Derrick, a daughter, Dorothy Aileen, April 4, Washington, D. C.

#### MARRIED

Arthur J. Cross and Frieda A. Stern, '20, Jan. 16, at Kafulafuta Mission Station, Northern Rhodesia, Central Africa.

#### DIED

Stanley Forsythe, '20, on Feb. 11, at the Stanley Hospital, Liverpool, England. Florence Sarah Harris, age 2 years and 3 months, oldest daughter of George K., '16, and Winifred Steven Harris, '16, of the China Inland Mission.

## A Recent Testimony As To How God Used D. L. Moody

"With Groanings Which Cannot Be Uttered"

"But the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26, last clause).

The writer had been to Northfield, Mass., to the summer Bible Conference, and was led to see his great need—his lack of power with God and men.

At an early morning prayer service, he with several hundred others arose for prayer, while D. L. Moody led in prayer that was all pervading and all prevailing.

Coming back to my rural charge I determined to begin revival services as soon as possible; so on the first Sunday in October I announced that we would conduct an early morning prayer service in the church at six o'clock.

Some of my official members remonstrated with me stating that no one would come out to a country church at that time in the morning, and urging me to make the hour nine o'clock, instead of six. I assured them that God's Holy Spirit would be there, and the old colored janitor would be there, and the pastor would be there, and God's promise was that "where two or three are gathered together in my name, there am I in the midst." I assured them also that they need not come to please me, and that if they did not feel constrained to come to remain at home.

After spending part of the night in prayer I arose about five and drove six miles to the little country church. As I entered I said to "Uncle Harrison" (the old negro janitor), "Has anyone been here?" "Yes, sir, two ladies, but they have gone across to Mr. G's." I said, "Let us pray." He kneeled down rever-

ently, and poured out his heart to God, for me, for the church, and for the community.

In a few minutes thirty people came into the church and I said, "Folks, I am going to read the story of Jacob at Peniel, and lead in prayer, and if any one feels moved to pray, pray as God by His Holy Spirit directs."

While I was praying I broke down and wept, and our class leader began praying, and in a few minutes was sobbing, and then another; and another attempted to lead in prayer only to give expression to "groanings which could not be uttered" (articulated).

We were in the church something over an hour when I arose and quietly left the church, as I did not wish to speak to anyone. That Sunday evening as announced I was to begin the revival service, and when I approached the edifice, it was crowded with people; and as the Word of God was preached deep conviction rested upon the congregation. About one hundred persons were converted to God.

The revival flame spread over two countries, and three young men that were converted went into the ministry, two into the fellowship of the writer's own Conference. They are still living, and are successful pastors and soul-winners. Another went into the ministry of the Methodist Episcopal Church South, while another became a local preacher, and gave a good account of himself to the day of his decease a year ago.

His glory be to the Father, and to the Son, and to the Holy Spirit forever. Amen

#### PRAY FOR REVIVAL

Moody Bible Institute Monthly



# The Gospel in Print

William Norton

## "PRINTERS' INK!"

Use it to spread the gospel not only in subsidizing columns of newspapers for reports of sermons and for advertisements, but in multiplying printed notices, cards of invitation, and other devices to attract the eye of the casual reader or passer-by. Men of the world find great advantage in even very costly advertising. They give wide publicity to their business enterprises, and multiply devices to attract attention and draw customers, though in many cases these expedients are snares. Why should not the children of light wisely use every legitimate means to call attention to the courts of God's house and the gospel feast there spread, and to set forth the fact that there is enough for all, and that it is free to all? God gave the Bible to the common people, and the mariner's compass, printing-press, and steam-engine, as means for bearing the missionary and spreading the gospel over the world.

A loyal soldier of England's Queen, when asked how long it would take the British army and navy to carry a proclamation from Her Majesty to the ends of the earth, replied, "About eighteen months." We have no conception of the rapidity with which the flag of the Cross could be borne to the limits of the globe, if the enterprise were really undertaken by the whole body of believers. In 1835, in Hamburg, seven men in a shoemaker's shop resolved to attempt in person to spread the good news. Within twenty years they had organized fifty churches, gathered ten thousand converts, scattered half a million Bibles and eight million pages of tracts, and preached the gospel to fifty millions of people. At that rate, two hundred and fifty disciples could reach the whole population of the globe in thirty years!—A. T. Pierson.

In quoting the above we draw particular attention here to the distribution of Bibles and tracts made by these seven men. Are the Christians of today as active in the circulation of the Scriptures and pointed messages in tract form?

## NEGLECTED OPPORTUNITIES

Busy, but scorning daily opportunities to sow the gospel seed! Is this not true of most well-intending Christians, who allow "the cares of this world" to rob them of many "chances" to leave, perhaps silently, a gospel testimony?

"Ye are my witnesses" is still true and will be in force until Jesus comes for His own.

A few suggested ways for the use of the gospel in print—tracts and leaflets especially—are offered below:

Pass out on the street or roadway.  
Offer on the street car, "L" train, or railroad coach.

Scatter from auto, as at filling station, garage, lunch stopping places, etc.

Present, individually, to those in parks, or other public places.

Leave on the counters of stores.

Place in ticket offices, waiting and reception rooms.

Drop into private letter-boxes.

Hand to the grocer boy, milkman, laundry driver, the vegetable peddler. Wrap with soiled linen for the laundry. Slip under the plate when leaving the restaurant or lunch room.

Use at church, Sunday-school, or mission.

Enclose with letters.

Prayer is earnestly requested for all colporteurs and "book missionaries" who are "holding forth the word of life." These faithful workers crave support through prayer.

\* \* \*

Sometimes a colporteur inquires where he might be of special service—a field particularly needy. If any reader knows of such a field, or would welcome an "evangelist" of the gospel in print in his own locality, will he please communicate with the editor of the MOODY MONTHLY?

\* \* \*

Churches in towns and cities where there are no religious bookstores handling evangelical literature will do well to establish and maintain a bookstand of their own, for the benefit of those comprising their congregations. This is a real Christian ministry and need not be overshadowed by any spirit or criticism of commercialism.

## FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from March 1 to 31, 1923, inclusive:

**Army and Navy Book Fund:** To one point in U. S.: 50 Evangel Booklets.

**Hospital Book Fund:** To four points in two states and one province of Canada: 26 Colportage Library Books, 50 Emphasized Gospels, 20 Evangel Booklets, 75 Pocket Treasuries.

**India Book Fund:** To one point in India: 56 Colportage Library Books, 40 Evangel Booklets, 50 Pocket Treasuries.

**Latin America Book Fund:** To seven points in five countries: 173 "The Way to God" in Spanish and 188 "All of Grace" in Spanish.

**Lumber Camp Book Fund:** To one point in U. S.: 50 Colportage Library Books, 50 Emphasized Gospels, 20 Evangel Booklets, 200 Tracts.

**Mountain Book Fund:** To four points in four states: 34 Colportage Library Books, 10 Emphasized Gospels, 40 Evangel Booklets, 75 Pocket Treasuries, 10 Testaments.

**Pioneer Book Fund:** To sixty-one points in fourteen states: 1789 Colportage Library Books, 392 Emphasized Gospels, 536 Evangel Booklets, 1186 Pocket Treasuries, 68 Testaments, 80 Tracts.

**Prison Book Fund:** To thirty-four points in twenty-three states: 1394 Colportage Books, 331 Emphasized Gospels, 497 Evangel Booklets, 1,565 Pocket Treasuries, 1 Testament, 200 Tracts.

## MR. MOODY'S BOOK FUNDS

The following contributions have been received from March 1, to 31, 1923, inclusive:

**Army and Navy Book Fund:** 2 Contributions, \$7.73; **Hospital Book Fund:** 4 Contributions, \$11.53; **Latin America Book Fund:** 5 Contributions, \$16.00; **Lumber Camp Book Fund:** 17 Contributions, \$52.74; **Miner's Book Fund:** 1 Contribution, \$1.00; **Pioneer Book Fund:** 24 Contributions, \$252.46; **Prison Book Fund:** 113 Contributions, \$679.19; **Railroad Men's Book Fund:** 2 Contributions, \$11.00; **Seamen's Book Fund:** 1 Contribution, \$5.00; **Free Tract Fund:** 3 Contributions, \$6.50.

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# MOODY INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE, CHRISTIAN HOME MAGAZINE AND DAILY BIBLE. Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.  
J. H. RALSTON, Associate Editor.  
S. A. WOODRUFF, Publishing Agent.

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Clubs of five or more, \$8.50 a year each.  
Change of address—In sending notice of change of address give both old and new addresses and at least twenty days before the first of the month.

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## Where to Get What you Want

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INDEX AND FILE. USED AND COMMENTED by teachers in Moody Bible Institute and in Bible Institute of Los Angeles. Circulars. Wilson Co., Box Ka, East Haddam, Conn.

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